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Two Visions.

A Revelation and a Dream.

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IT sometimes occurs to one to ask whether English-speaking Christians throughout the world have been more impressed and more influenced by the Revelation of John the Apostle or by the Dream of John Bunyan the Puritan. It is not too much to say that the average English Christian is far more familiar with the latter than with the former, and that he could give a much better outline of the contents of *Pilgrim's Progress* than he could give of the contents of the Apocalypse. I think one may go farther and say that, on the whole, the dream of the prisoner in Bedford gaol has done more to form modern popular theology than the Revelation given to St. John in his exile in Patmos. By 'modern popular theology' I do not mean the theology of the last quarter of the 19th century, but the popular theology of Christians living in the last two centuries, as contrasted with the theology of the Christian church in apostolic days. In as far as this is true, the loss to the church in our own time must be unspeakable, and none would lament it more than the great English seer if he were still amongst us. It is no disparagement of him to say that he was a man of the age in which he lived and one who shared the religious outlook of that age and of the people by whom he was surrounded. We must always think of Bunyan as of every other great teacher of later days, as writing under limitations which were not shared by the beloved disciple and companion of the Lord. The writer expressed in striking language thoughts and ideals that were current among some of the best and most godly Christians of his day, and in thus expressing them he perpetuated them and handed them on to subsequent generations to mould their thinking and their interpreta-

tion of Scripture on the same lines as those on which his own thinking had been moulded. The blessing that has rested upon the work of the great Puritan is God's own seal upon His servant's ministry, and so long as the English language, or any other language into which the book has been translated, stands, it will carry a message of salvation to men such as those for whom John Bunyan wrote. It will always appeal specially to people who have been brought up under similar circumstances to those in which he himself lived and moved. The book, however, is a work of imagination; it is not a revelation. It adds nothing to the sum of our knowledge of God or to the highest ideals of the Christian life and of the kingdom of God. In this respect it differs widely from the Revelation of St. John, which gives us thoughts of God, of His purposes and of His methods of working which we get nowhere else. To those who see, however partially, what St. John saw, the heavens are indeed opened and the whole idea of Christ's work and of its final issue is transfigured and glorified.

But it may be said that there is no reason why we should compare together such widely different books as the Apocalypse and Pilgrim's Progress. There is a sense, however, in which they invite a comparison, or if not that, in which they at least suggest a wonderful contrast, and to follow out this comparison, or this contrast, is to set before ourselves clearly two distinct ideals of Christianity, both helpful, but in very different ways. On the one hand, we see the ideal of primitive Christianity, i.e., the ideal of a *Kingdom of God*, its destinies in the hands of Him who is the Alpha and the Omega, who was, who is, and who cometh, who became dead, and who, rising again, is seen in His glorious majesty going forth conquering and to conquer, bringing to glory through pain, rejection and death, like that which He Himself has gone through, a suffering people whose existence and ultimate triumph and reign is inseparable from His own. On the other hand, we have presented to us an ideal of Christianity, true as far as it goes, but coloured by the experiences of a later age and with all its proportions changed. The Pilgrim's Progress belongs to a transitional state of Christian thought and feeling. The seer is living in an age when, after a period of deep decay in religion, followed by another period of upheaval and of miserable strife between professing Christians themselves, the church of God is beginning to wake up to realize anew the great verities and deep experiences of the life of the individual soul, and every man is seen, as he ought to be, as one standing between time and eternity, a sinner in a sinful world, face to face with a Holy God. We do St. John a wrong when we regard him as less than a divinely inspired prophet of the new

and final dispensation, related to, indeed, and influenced by the age and country in which he lived, and yet at the same time lifted up *above* all merely local or temporary influences as he gazes, in the vision of God, on the unseen, the universal and the eternal. On the other hand, we do John Bunyan a wrong when we think of him as anything more than one to whom it was given to utter in the language of his age the testimony of a saved soul to his Redeemer, of a man brought out of darkness into light, out of death into life, out of bondage to the present, into a hope of eternal life. The gospel, as it presents itself to him, is the gospel of salvation for each individual sinner.

The sum of John Bunyan's witness is, 'Come, and hear, all ye that fear God, and I will declare what He hath done for my soul'. The standpoint of the Apostle John is altogether larger and more inclusive. It is that of the old Hebrew prophets, illuminated by the *sight* of that which they only desired to see and saw not, the glory of the Lord revealed, the Word made flesh. The apostle takes up the language of Isaiah as he spoke of his vision in the Temple (Is. vi.), of Ezekiel as he told of the heavens opened to him by the river of Chebar (Ezekiel i., x., xlvii., etc., etc.), of Daniel at the courts of Nebuchadnezzar and Belshazzar (Daniel ii. 28-45; vii., etc., etc) and the language of other prophets of the earlier dispensation, and he infuses into it all new meaning, new life, for in between the days in which the old prophets lived and suffered as witnesses for the Truth, the Truth Himself, Faithful witness, the Glory of the Lord had appeared, and John had seen Him, and that light had transfigured everything in heaven, and on earth, and under the earth, in time and in eternity. Nothing could well be more striking than the contrast between the words with which on the one hand the apostle opens and closes his book, and the words with which on the other hand, 'the immortal Bunyan' opens and closes his. The apostle writes with all the marvellous consciousness of having been intrusted with a prophetic message to the church, "The revelation of Jesus Christ which God gave unto him." But the message is not for himself; it is "to show unto His servants." It is not his by a flight of prophetic aspiration. It is "sent and signified. . . by an angel." When Jeremiah entering on his prophetic ministry wrote, "The Lord put forth His hand and touched my mouth, and the Lord said unto me, I have put my words into thy mouth," he expressed as forcibly as human metaphor allowed, the consciousness he had of having been commissioned to utter the very word of God. Not less conscious of a divine origin and authority for his message was the great Christian prophet as he penned his apocalyptic vision. This vision was before all else a vision to his spirit, and it

can only be apprehended by us as the eyes of our spiritual understanding are opened to gaze upon it. But it is expressed in terms of the seen and of the concrete, in language that must ever be grotesque to the mere artist, but that is full of the profoundest meaning to those for whom all things in the visible world are an expression of the thought of God. The apostle as he writes, realizes that his message is for all time till the end, a message full of consolation to all who will seek its inner meaning, a message which the church of the future could never disregard without infinite loss to its highest hopes and its highest ideals. "Blessed is he that readeth and they that hear the words of the prophecy and keep the things which are written therein." Thus he introduces his vision, and with like words he closes it. "I Jesus have sent mine angel to testify unto you these things for the churches." "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book." With these words contrast the following from Bunyan's 'Apology,' which stands as a preface to his vision:—

When at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay I had undertook
To make another; which when almost done,
Before I was aware I this begun.

I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbour: no, not I;
I did it my own self to gratify.
Neither did I but vacant seasons spend
In this my scribble: nor did I intend
But to divert myself in doing this,
From worse thoughts which make me do amiss.

Well, when I had thus put mine ends together
I shew'd them others, that I might see whether
They would condemn them, or them justify:
And some said, Let them live; some, Let them die
Some said, John print it; others said, Not so;
Some said, It might do good; others said No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since ye are thus divided,
I print it will; and so the case decided.

This is a very modest account of the origin of his book. Bunyan had his misgivings as to publishing it. It is well that they did not stand in the way of its publication. But not in such a frame of mind did the apostle commit his vision to publication. The Pilgrim's Progress is followed by a conclusion in rhyme:—

Now, reader, I have told my dream to thee,
See if thou canst interpret it to me.

Put by the curtains, look within my vail,
Turn up my metaphors, and do not fail,
There, if thou seest them, such things to find
As will be helpful to an honest mind.
What of my dross than findest there, be bold
To throw away, but yet preserve the good.

The words seem almost an exact antithesis of the words in which the Apostle lays upon his readers the duty of accepting all he has written as it stands, and speaks as if the highest life of the church depended on its acceptance.

But the great difference between the two books lies, as I have already pointed out, in the standpoints of the writers, and it is here that the interest of the comparison to which I am now inviting attention lies for the missionary. What is the standpoint of the apostle? What is his vision? The central figure is that of the risen and glorified Lord. He sees Him whom he has known on earth in the weakness of His earthly manifestation, now exalted to be 'the first born from the dead and the ruler of the Kings of the earth.' The vision of the Redeemer's earthly weakness is gone for ever, the vision of His present glory is everything and colours everything. How shall he describe it? You cannot carve the glory of a sunset sky in stone, and there are glories of the eternal world that cannot be expressed in the ordinary language of earth. The apostle speaks in figure and metaphor partly borrowed from the earlier prophets (Cp., e.g., Dan. vii. 9, 13; x. 5, 6; Ezek. xliii. 2) and partly based on the memorable vision on the Mount of Transfiguration (Cp. St. Matt. xvii. 2, 6, 7). What he sees he writes, as best he may, by the Lord's command to 'the seven churches' of Asia—mystical type of the church universal, the church one and undivided. To each church some distinct watchword and reminder of the glory of the Redeemer is spoken; the last message concluding with the promise 'to him that overcometh' that he shall share Christ's throne. Then follows vision upon vision in words which cannot be summarized. At the outset the seer beholds (Ch. IV. 1) "a door opened in heaven."

The vision is of the things that *are*, as distinguished from the things on earth, that only *seem to be*. In the material heavens

above us the thing that is—so far as our solar system is concerned—is a sun that, for us, is motionless. From the earth standpoint, the thing that *seems to be*, is a sun over our head, always moving, an earth under our feet, that age after age never moves. The scientific eye looks in the material world, beyond the apparent, to the actual, and the truth having been once discerned, no appearances, no false train of reasoning, no testimony of numbers who ask for a 'common sense' view of patent '*facts*,' can ever reverse the process. The astronomer 'sees' a sun at rest and a world in motion. The spiritual eyes in like manner looks in the spiritual world beyond the apparent to the real, and sees through the opened door of heaven the things that *are*—a church victorious and at rest, seated (in its representatives) on thrones around *the* throne and surrounded by a living creation, all redeemed and all rendering praise and glory to its Creator and Redeemer. The eye that has once looked on that scene and has beheld the Lamb standing in the midst of the elders, 'as though it had been slain,' and all the other attendant glories of the vision, can come back to earth and view with absolute calm the slaughter of saints, the upheaval of kingdoms, the occurrence of judgments in earthquakes and pestilences and famine and death. He has been initiated into the secret of Him who sees the end from the beginning. Astronomy treasures the names of Pythagoras, Copernicus, Galileo and Newton, the men who first opened the eyes of their fellow-men to see the facts of astronomy. To Hebrew prophets, seers and apostles and not least of all to the Apostle John, was intrusted the work of first enabling their fellow-believers to behold the glories of the risen Lord, and all the consequences of confidence and consolation, in the midst of our present earthly life, that flow therefrom.

Step by step we are led on through scenes sometimes laid on earth, sometimes in heaven, to the grand finale—the vision in Chapters XXI. and XXII. of the holy city, the new Jerusalem *coming down out of heaven* from God to the new earth, the church one, undivided, complete, perfect, as a bride adorned for her husband. The figure is that of a perfected human race, redeemed, renewed, sanctified in Christ, dwelling in the corporate life of a city. It is drawn in deliberate though unexpressed contrast with the frail weak figure of the first father of the human family dwelling alone in his beautiful garden of Eden as described in Genesis. Primal innocence has been exchanged for final and eternal redemption. A man made in the image of God passes into *man, as a race* transformed into the fellowship of His perfection. In figurative language of unsurpassed beauty the apostle depicts the city that is not only lighted with the glory of God and of Lamb, but is made *luminous* with glory the light

shining *through* everything; the precious stones with their diverse colors are all translucent; the gold of the streets is not the dull opaque metal known by that name on earth; it is "pure gold as it were transparent glass" and even the waters of the river are 'bright as crystal.'

The saints "reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the spirit." No language of earth can picture the scene, but the seer enables us to *see*, each for himself, more than we can communicate, at least more than we can communicate directly to others. Much of the Revelation is necessarily, for the present, shrouded in mystery, but much more shines with dazzling splendour and spiritual enlightenment for all who seek with patience, earnestness and simplicity of heart the blessing promised at the outset to those who read or hear and keep the things which are written therein.

St. John begins his vision *in heaven* with the risen Lord. He closes it *on earth* with the redeemed church made fit to be the Bride and Companion of Christ and to share His reign in the new Jerusalem come down from heaven. Such was the hope of the early church.

John Bunyan, on the other hand, begins his vision with earth, pictured as a "city of destruction" (Cp. Is. xix. 18). In the foreground he sees an isolated sinner awakened to a sense of immeasurable danger and crying after deliverance from the wrath to come. He closes it in a *heaven beyond death*, where this same sinner is brought safe home at last, forgiven, sanctified and fitted to enjoy the companionship and blessedness of the celestial city.

St. John starts from forgiveness and from a forgiven church: "Unto Him that loved us and washed us from our sins by His blood and made us a kingdom, to be priests unto His God and Father." He takes us at once up to the high level of what we are called to. He 'reckons' us to be 'dead unto sin and alive unto God in Christ Jesus.' Christian in *Pilgrim's Progress*, as first introduced to us, has no assurance of forgiveness or of any standing in Christ. Intensely earnest in seeking salvation for himself, he is anxious also for his wife and children and will take them with him in quest of it if they will come; he will show the way of life step by step, as it dawns upon him, to others also if they will only listen, but the whole figure moves on the plane of the actual, not on the plane of the ideal. St. John's vision is all on the line of the ideal, and with that he confronts the seven churches who as yet are only living in the *actual*.

The age that produced the Apocalypse produced also a living church bent on the salvation of mankind and deeply impressed with

the sovereignty of Christ and with the establishment of His kingdom on earth. To suffer with the Christ, to testify to Christ, to reign with Christ, to be priests unto God, to build up a living and undivided church fit dwelling for the Holy Ghost, and fit representative before the world of the heavenly bridegroom,—this is the ideal ever before us in the New Testament.

The age that produced John Bunyan had well-nigh lost the missionary ideal, and the church in Western lands is only now beginning to get it back. By calling attention anew to the value of the individual soul, to the importance of personal religion, and to the way of salvation by faith apart from works of law,—in these and other ways which need not now be enumerated, John Bunyan was paving the way, all unconsciously, for a great revival of religion, through which alone both the missionary ideal, and the true ideal of the church, could come back to an age that had lost both. As John the Baptist, the forerunner of Christ had, through his preaching of repentance, prepared the way for the gospel for all nations, thereby putting himself in line with earlier prophets who had held that ideal perhaps even more clearly than the Baptist himself did, so John Bunyan in his *Pilgrim's Progress* paved the way for a progress of another kind, the progress of a church realizing its position as seated with the Christ in the heavenly places and as reigning with Him, going forth in the power of His might to present Him and His glory before the world, even as He had presented before the world the glory of His Father.

To few Christians at present, i.e., to few, comparatively speaking, is the thought of the *kingdom* of heaven, the *city* of God and all nations and tribes gathered into it, the great vision of the future. To far more, the absorbing question of religion, if religion has any absorbing thought for them at all, is the future salvation of self and of such individuals—parents, children, husband, wife, brothers, sisters—as they may be personally interested in. 'The whole wide world for Jesus' is a thought that hardly moves them at all. The thought of a glorious church free from all factions and rivalry and unloveliness, shining on earth with the light of Christ and "not having spot or wrinkle or any such thing" moves them still less. The "door in heaven" has not yet opened to their vision. No Lamb triumphant in the midst of the throne surrounded by four living creatures symbolizing a redeemed universe, no four and twenty elders symbolizing the general assembly and church of the first born, the whole church, pre-Messianic and post-Messianic together, reigning with Christ, meets their view. Consequently there is little in their faith to enable them with strong, calm confidence to look on all the confusion and pain and suffering and apparent failure

through which the church actually is passing to her eternal glory, and the thought of the new Jerusalem come down out of heaven from God and become the spiritual centre of the new earth, means almost nothing to them. Yet it is here that the ideal of Christ shall be realized in the church which is His body, now come to the measure of the stature of the fulness of the Christ—the fulness of Him that filleth all in all. A church with the Apocalypse neglected, will always be a church indifferent alike to missions in the world, and to divisions in itself. The church with the Apocalypse before it as its ideal, will be one answering to our Lord's prayer in St. John xvii. and to St. Paul's vision in the Epistle to Ephesians.

The Biography of a Chinaman.

BY LEE CHEW.

[Mr. Lee Chew is a representative Chinese business man who expresses with much force views that are generally held by his countrymen throughout America. The interview that follows is strictly as he gave it, except as to detail of arrangement and mere verbiage. Mr. Lee was assisted by the well-known Chinese interpreter, Mr. Joseph M. Singleton, of 24 Pell Street.—EDITOR.]

THE village where I was born is situated in the province of Canton, on one of the banks of the Si-kiang River. It is called a village, although it is really as big as a city, for there are about 5,000 men in it over eighteen years of age—women and children and even youths are not counted in our villages.

All in the village belonged to the tribe of Lee. They did not intermarry with one another, but the men went to other villages for their wives and brought them home to their fathers' houses, and men from other villages—Wus and Wings and Sings and Fongs, etc.,—chose wives from among our girls.

When I was a baby I was kept in our house all the time with my mother, but when I was a boy of seven I had to sleep at nights with other boys of the village—about thirty of them in one house. The girls are separated the same way—thirty or forty of them sleeping together in one house away from their parents—and the widows have houses where they work and sleep, though they go to their fathers' houses to eat.

My father's house is built of fine blue brick, better than the brick in the houses here in the United States. It is only one story high, roofed with red tiles and surrounded by a stone wall which also incloses the yard. There are four rooms in the house, one large living room which serves for a parlor, and three private rooms, one occupied by my grandfather, who is very old and very honorable, another by my father and mother, and the third by my oldest

brother and his wife and two little children. There are no windows but the door is left open all day.

All the men of the village have farms, but they don't live on them as the farmers do here; they live in the village, but go out during the day time and work their farms, coming home before dark. My father has a farm of about ten acres, on which he grows a great abundance of things—sweet potatoes, rice, beans, peas, yams, sugar cane, pineapples, bananas, lychee nuts and palms. The palm leaves are useful and can be sold. Men make fans of the lower part of each leaf near the stem, and water proof coats and hats, and awnings for boats, of the parts that are left when the fans are cut out.

So many different things can be grown on one small farm, because we bring plenty of water in a canal from the mountains thirty miles away, and every farmer takes as much as he wants for his fields by means of drains. He can give each crop the right amount of water.

Our people all working together make these things; the mandarin has nothing to do with it, and we pay no taxes, except a small one on the land. We have our own government, consisting of the elders of our tribe—the honorable men. When a man gets to be sixty years of age he begins to have honor and to become a leader, and then the older he grows the more he is honored. We had some men who were nearly one hundred years, but very few of them.

In spite of the fact that any man may correct them for a fault, Chinese boys have good times and plenty of play. We played games like tag, and other games like shinny, and a sort of football called yin.

We had dogs to play with—plenty of dogs and good dogs—that understand Chinese as well as American dogs understand American language. We hunted with them, and we also went fishing and had as good a time as American boys, perhaps better, as we were almost always together in our house, which was a sort of boys' club house, so we had many playmates. Whatever we did we did all together, and our rivals were the boys of other club houses, with whom we sometimes competed in the games. But all our play outdoors was in the daylight, because there were many graveyards about and after dark, so it was said, black ghosts with flaming mouths and eyes and long claws and teeth would come from these and tear to pieces and devour any one whom they might meet.

It was not all play for us boys, however. We had to go to school, where we learned to read and write and to recite the precepts of Kong-foo-tsze and the other sages, and stories about

the great Emperors of China, who ruled with the wisdom of gods and gave to the whole world the light of high civilization and the culture of our literature, which is the admiration of all nations.

I went to my parents' house for meals, approaching my grandfather with awe, my father and mother with veneration and my elder brother with respect. I never spoke unless spoken to, but I listened and heard much concerning the red-haired, green-eyed foreign devils with the hairy faces, who had lately come out of the sea and clustered on our shores. They were wild and fierce and wicked, and paid no regard to the moral precepts of Kong-foo-tsze and the sages; neither did they worship their ancestors, but pretended to be wiser than their fathers and grandfathers. They loved to beat people and to rob and murder. In the streets of Hongkong many of them could be seen reeling drunk. Their speech was a savage roar, like the voice of the tiger or the buffalo, and they wanted to take the land away from the Chinese. Their men and women lived together like animals, without any marriage or faithfulness, and even were shameless enough to walk the streets arm in arm in daylight. So the old men said.

All this was very shocking and disgusting, as our women seldom were on the street, except in the evenings, when they went with the water jars to the three wells that supplied all the people. Then if they met a man they stood still, with their faces turned to the wall, while he looked the other way when he passed them. A man who spoke to a woman on the street in a Chinese village would be beaten, perhaps killed.

My grandfather told how the English foreign devils had made wicked war on the Emperor, and by means of their enchantments and spells had defeated his armies and forced him to admit their opium, so that the Chinese might smoke and become weakened and the foreign devils might rob them of their land.

My grandfather said that it was well known that the Chinese were always the greatest and wisest among men. They had invented and discovered everything that was good. Therefore the things which the foreign devils had and the Chinese had not must be evil. Some of these things were very wonderful, enabling the red-haired savages to talk with one another, though they might be thousands of miles apart. They had suns that made darkness like day; their ships carried earthquakes and volcanoes to fight for them, and thousands of demons that lived in iron and steel houses, spun their cotton and silk, pushed their boats, pulled their cars, printed their newspapers and did other work for them. They were constantly showing disrespect for their ancestors by getting new things to take the place of the old.

I heard about the American foreign devils, that they were false, having made a treaty by which it was agreed that they could freely come to China and the Chinese as freely go to their country. After this treaty was made China opened its doors to them and then they broke the treaty that they had asked for by shutting the Chinese out of their country.

When I was ten years of age I worked on my father's farm, digging, hoeing, manuring, gathering and carrying the crop. We had no horses, as nobody under the rank of an official is allowed to have a horse in China, and horses do not work on farms there, which is the reason why the roads there are so bad. The people cannot use roads as they are used here, and so they do not make them.

I worked on my father's farm till I was about sixteen years of age, when a man of our tribe came back from America and took ground as large as four city blocks and made a paradise of it. He put a large stone wall around and led some streams through and built a palace and summer house and about twenty other structures, with beautiful bridges over the streams and walks and roads. Trees and flowers, singing birds, water fowl and curious animals were within the walls.

The man had gone away from our village a poor boy. Now he returned with unlimited wealth, which he had obtained in the country of the American wizards. After many amazing adventures he had become a merchant in a city called Mott Street, so it was said.

When his palace and grounds were completed he gave a dinner to all the people who assembled to be his guests. One hundred pigs roasted whole were served on the tables, with chickens, ducks, geese and such an abundance of dainties that our villagers even now lick their fingers when they think of it. He had the best actors from Hongkong performing, and every musician for miles around was playing and singing. At night the blaze of the lanterns could be seen for many miles.

Having made his wealth among the barbarians this man had faithfully returned to pour it out among his tribesmen, and he is living in our village now very happy, and a pillar of strength to the poor.

The wealth of this man filled my mind with the idea that I, too, would like to go to the country of the wizards and gain some of their wealth, and after a long time my father consented and gave me his blessing, and my mother took leave of me with tears, while my grandfather laid his hand upon my head and told me to remember and live up to the admonitions of the sages, to avoid gambling, bad women and men of evil minds, and so to govern my conduct

that when I died my ancestors might rejoice to welcome me as a guest on high.

My father gave me \$100, and I went to Hongkong with five other boys from our place and we got steerage passage on a steamer, paying \$50 each. Everything was new to me. All my life I had been used to sleeping on a board bed with a wooden pillow, and I found the steamer's bunk very uncomfortable, because it was so soft. The food was different from that which I had been used to, and I did not like it at all. I was afraid of the stews, for the thought of what they might be made of by the wicked wizards of the ship made me ill. Of the great power of these people I saw many signs. The engines that moved the wonderful ship were monsters, strong enough to lift mountains. When I got to San Francisco, which was before the passage of the Exclusion Act, I was half starved, because I was afraid to eat the provisions of the barbarians, but a few days' living in the Chinese quarter made me happy again. A man got me work as a house servant in an American family, and my start was the same as that of almost all the Chinese in this country.

The Chinese laundryman does not learn his trade in China; there are no laundries in China. The women there do the washing in tubs and have no washboards or flat irons. All the Chinese laundrymen here were taught in the first place by American women just as I was taught.

When I went to work for that American family I could not speak a word of English, and I did not know anything about housework. The family consisted of husband, wife and two children. They were very good to me and paid me \$3.50 a week, of which I could save \$3.

I did not know how to do anything, and I did not understand what the lady said to me, but she showed me how to cook, wash, iron, sweep, dust, make beds, wash dishes, clean windows, paint and brass, polish the knives and forks, etc., by doing the things herself and then overseeing my efforts to imitate her. She would take my hands and show them how to do things. She and her husband and children laughed at me a great deal, but it was all good natured. I was not confined to the house in the way servants are confined here, but when my work was done in the morning I was allowed to go out till lunch time. People in California are more generous than they are here.

In six months I had learned how to do the work of our house quite well, and I was getting \$5 a week and board, and putting away about \$4.25 a week. I had also learned some English, and by going to a Sunday school I learned more English and something

about Jesus, who was a great sage, and whose precepts are like those of Kong-foo-tsze.

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last \$35 a month. I sent money home to comfort my parents, but though I dressed well and lived well and had pleasure, going quite often to the Chinese theatre and to dinner parties in Chinatown, I saved \$50 in the first six months, \$90 in the second, \$120 in the third and \$150 in the fourth. So I had \$410 at the end of two years, and I was now ready to start in business.

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads. Our rent cost us \$10 a month and food nearly \$5 a week each, for all food was dear and we wanted the best of everything—we lived principally on rice, chickens, ducks and pork, and did our own cooking. The Chinese take naturally to cooking. It cost us about \$50 for our furniture and apparatus, and we made close upon \$60 a week, which we divided between us. We had to put up with many insults and some frauds, as men would come in and claim parcels that did not belong to them, saying they had lost their tickets, and would fight if they did not get what they asked for. Sometimes we were taken before Magistrates and fined for losing shirts that we had never seen. On the other hand, we were making money, and even after sending home \$3 a week I was able to save about \$15. When the railroad construction gang moved on we went with them. The men were rough and prejudiced against us, but not more so than in the big Eastern cities. It is only lately in New York that the Chinese have been able to discontinue putting wire screens in front of their windows, and at the present time the street boys are still breaking the windows of Chinese laundries all over the city, while the police seem to think it a joke.

We were three years with the railroad, and then went to the mines, where we made plenty of money in gold dust, but had a hard time, for many of the miners were wild men, who carried revolvers, and after drinking would come into our place to shoot and steal shirts, for which we had to pay. One of these men hit his head hard against a flat iron, and all the miners came and broke up our laundry, chasing us out of town. They were going to hang us. We lost all our property and \$365 in money, which members of the mob must have found.

Luckily most of our money was in the hands of Chinese bankers in San Francisco. I drew \$500 and went east to Chicago,

where I had a laundry for three years, during which I increased my capital to \$2,500. After that I was four years in Detroit. I went home to China in 1897, but returned in 1898, and began a laundry business in Buffalo. But Chinese laundry business now is not as good as it was ten years ago. American cheap labor in the steam laundries has hurt it. So I determined to become a general merchant, and with this idea I came to New York and opened a shop in the Chinese quarter, keeping silks, teas, porcelain, clothes, shoes, hats and Chinese provisions, which include shark's fins and nuts, lily bulbs and lily flowers, lychee nuts and other Chinese dainties, but do not include rats, because it would be too expensive to import them. The rat which is eaten by the Chinese is a field animal which lives on rice, grain and sugar cane. Its flesh is delicious. Many Americans who have tasted shark's fin and bird's nest soup and tiger lily flowers and bulbs are firm friends of Chinese cookery. If they could enjoy one of our fine rats they would go to China to live, so as to get some more.

American people eat ground hogs, which are very like these Chinese rats, and they also eat many sorts of food that our people would not touch. Those that have dined with us know that we understand how to live well.

The ordinary laundry shop is generally divided into three rooms. In front is the room where the customers are received, behind that a bedroom and in the back the work shop, which is also the dining room and kitchen. The stove and cooking utensils are the same as those of the Americans.

Work in a laundry begins early on Monday morning—about seven o'clock. There are generally two men, one of whom washes while the other does the ironing. The man who irons does not start in till Tuesday, as the clothes are not ready for him to begin till that time. So he has Sundays and Mondays as holidays. The man who does the washing finishes up on Friday night, and so he has Saturday and Sunday. Each works only five days a week, but those are long days—from seven o'clock in the morning till midnight.

During his holidays the Chinaman gets a good deal of fun out of life. There's a good deal of gambling and some opium smoking, but not so much as Americans imagine. Only a few of New York's Chinamen smoke opium. The habit is very general among rich men and officials in China, but not so much among poor men. I don't think it does as much harm as the liquor that the Americans drink. There's nothing so bad as a drunken man. Opium doesn't make people crazy.

Gambling is mostly fan tan, but there is a good deal of poker, which the Chinese have learned from Americans and can play very well. They also gamble with dominoes and dice.

The fights among the Chinese and the operations of the hatchet men are all due to gambling. Newspapers often say that they are feuds between the six companies, but that is a mistake. The six companies are purely benevolent societies, which look after the Chinaman when he first lands here. They represent the six southern provinces of China, where most of our people are from, and they are like the German, Swedish, English, Irish and Italian societies which assist emigrants. When the Chinese keep clear of gambling and opium they are not blackmailed, and they have no trouble with hatchet men or any others.

About 500 of New York's Chinese are Christians, the others are Buddhists, Taoists, etc., all mixed up. These haven't any Sunday of their own, but keep New Year's Day and the first and fifteenth days of each month, when they go to the temple in Mott Street.

In all New York there are only thirty-four Chinese women, and it is impossible to get a Chinese woman out here unless one goes to China and marries her there, and then he must collect affidavits to prove that she really is his wife. That is in case of a merchant. A laundryman can't bring his wife here under any circumstances, and even the women of the Chinese Ambassador's family had trouble getting in lately.

Is it any wonder, therefore, or any proof of the demoralization of our people if some of the white women in Chinatown are not of good character? What other set of men so isolated and so surrounded by alien and prejudiced people are more moral? Men, wherever they may be, need the society of women, and among the white women of Chinatown are many excellent and faithful wives and mothers.

Recently there has been organized among us the Oriental Club, composed of our most intelligent and influential men. We hope for a great improvement in social conditions by its means, as it will discuss matters that concern us, bring us in closer touch with Americans and speak for us in something like an official manner.

Some fault is found with us for sticking to our old customs here, especially in the matter of clothes, but the reason is that we find American clothes much inferior, so far as comfort and warmth go. The Chinaman's coat for the winter is very durable, very light and very warm. It is easy and not in the way. If he wants to work he slips out of it in a moment and can put it on again as quickly. Our shoes and hats also are better, we think, for our

purposes, than the American clothes. Most of us have tried the American clothes, and they make us feel as if we were in the stocks.

I have found out, during my residence in this country, that much of the Chinese prejudice against Americans is unfounded, and I no longer put faith in the wild tales that were told about them in our village, though some of the Chinese, who have been here twenty years and who are learned men, still believe that there is no marriage in this country, that the land is infested with demons and that all the people are given over to general wickedness.

I know better. Americans are not all bad, nor are they wicked wizards. Still, they have their faults, and their treatment of us is outrageous.

The reason why so many Chinese go into the laundry business in this country is because it requires little capital and is one of the few opportunities that are open. Men of other nationalities who are jealous of the Chinese, because he is a more faithful worker than one of their people, have raised such a great outcry about Chinese cheap labor that they have shut him out of working on farms or in factories or building railroads or making streets or digging sewers. He cannot practice any trade, and his opportunities to do business are limited to his own countrymen. So he opens a laundry when he quits domestic service.

The treatment of the Chinese in this country is all wrong and mean. It is persisted in merely because China is not a fighting nation. The Americans would not dare to treat Germans, English, Italians or even Japanese as they treat the Chinese, because if they did there would be a war.

There is no reason for the prejudice against the Chinese. The cheap labor cry was always a falsehood. Their labor was never cheap, and is not cheap now. It has always commanded the highest market price. But the trouble is that the Chinese are such excellent and faithful workers that bosses will have no others when they can get them. If you look at men working on the street you will find an overseer for every four or five of them. That watching is not necessary for Chinese. They work as well when left to themselves as they do when some one is looking at them.

It was the jealousy of laboring men of other nationalities—especially the Irish—that raised all the outcry against the Chinese. No one would hire an Irishman, German, Englishman or Italian when he could get a Chinese, because our countrymen are so much more honest, industrious, steady, sober and painstaking. Chinese were persecuted, not for their vices, but for their virtues. There never was any honesty in the pretended fear of leprosy or in the cheap labor scare, and the persecution continues still, because

Americans make a mere practice of loving justice. They are all for money making, and they want to be on the strongest side always. They treat you as a friend while you are prosperous, but if you have a misfortune they don't know you. There is nothing substantial in their friendship.

Wu Ting-fang talked very plainly to Americans about their ill treatment of our countrymen, but we don't see any good results. We hoped for good from Roosevelt, we thought him a brave and good man, but yet he has continued the exclusion of our countrymen, though all other nations are allowed to pour in here—Irish, Italians, Jews, Poles, Greeks, Hungarians, etc. It would not have been so if Mr. McKinley had lived.

Irish fill the almshouses and prisons and orphan asylums, Italians are among the most dangerous of men, Jews are unclean and ignorant. Yet they are all let in, while Chinese, who are sober, or duly law abiding, clean, educated and industrious, are shut out. There are few Chinamen in jails and none in the poor houses. There are no Chinese tramps or drunkards. Many Chinese here have become sincere Christians, in spite of the persecution which they have to endure from their heathen countrymen. More than half the Chinese in this country would become citizens if allowed to do so, and would be patriotic Americans. But how can they make this country their home as matters now are! They are not allowed to bring wives here from China, and if they marry American women there is a great outcry.

All Congressmen acknowledge the injustice of the treatment of my people, yet they continue it. They have no backbone.

Under the circumstances, how can I call this my home, and how can any one blame me if I take my money and go back to my village in China?—*New York Independent*.

Foreign Instructors and Intolerance.

BY REV. W. M. HAYES, D.D.

THAT the present condition of affairs in at least some of the Chinese government schools, *e. g.*, the Shantung Provincial College, is such that no one who believes in upholding the cause of justice can consistently hold a position in them, we believe will be evident to any one who will carefully and candidly consider the subject. In making this assertion we take our position on certain truths which cannot be well denied.

1 Freedom of conscience is an inalienable right of every man, and so long as his belief is not prejudicial to public morals or good

government, to deprive him of any of his rights as a citizen, because his conscience will not allow him to follow the national cult is unjust. This truth is now recognised in all enlightened lands, and it is only where some form or other of religious belief has been exalted into a tyranny that it is held in abeyance. Such being the case it is unjust for the Chinese authorities to refuse those Christian students who will not, in this matter, do violence to their consciences, admission to these schools. Now, when we consider that assisting in rendering an injustice effective makes *particeps criminis*—and assisting to make these schools successful undoubtedly enables the authorities to perfect this injustice—it follows that it should be extremely difficult for any one upholding the principles of justice to assist in these schools under requirements such as are now enforced in Shantung.

2. It is unjust for any government to use public funds to carry on institutions in which all subjects inherently have equal rights, and then introduce such conditions as will exclude law-abiding citizens of any faith from their benefits. This is precisely what the Chinese authorities in making the Confucian worship compulsory, are now doing. To make it obligatory on those who have no conscientious scruples on the subject is all that might be done. That these conditions are unnecessary adds to the injustice, and it is difficult to see how those who assist in rendering these schools successful are not assisting in one of the most unjust forms of taxation without representation.

3. Not only is the occupying of such positions wrong when viewed from the standpoint of justice, it is also indefensible when viewed from the standpoint of personal responsibility. Few, probably, will care to contest the fundamental truth that it is wrong to tempt a man to violate his conscience. But if efficient teachers, and especially mature Christians, are found apparently acquiescing in the *status quo*, it will be a strong temptation to the immature Christian to violate his conscience and go a step further. Even supposing that the present requirements did not contravene justice, and that personally there is nothing wrong in accepting such a position, yet we must remember that we are our brother's keeper, and that a matter, right in itself, if it causes a weak brother to offend, is morally indefensible. It is not to be supposed that any man worthy of such a position would seek to evade responsibility by saying: "I am not responsible for these Christian students coming; if they come and violate their consciences, the sin is on their own heads." We may note in passing that Chinese Christian scholars have a conscience on this subject, and their refusal to prostrate themselves before the tablet is not mere individual obstinacy. This is evident

first, from the conduct of the nine Christian native teachers in the former Peking University, who unanimously and emphatically refused to take part in this worship. Second, from the eight Christian scholars who last fall attended the K'ü Yin (M.A.) examinations in Chinan. These men came from different parts of the province, but each had avoided the Confucian worship when taking his Hsiutsai (A.B) degree. Third, from the conduct of the native Christian teachers in the Chinan school. When over a year ago an attempt was made to induce one of them to join in this worship, they let it be known unmistakably that they would resign in case the rite was insisted on. The six Christian teachers resigned in a body at the end of the last term, declining to remain in a school which expelled a Christian student because he would not violate his conscience in this respect. So far as is known the native church is even more unanimous than the missionary body in condemning this worship.

4. The aim of the true educator is to make men, not mere scholars, and the conditions, such as at present obtain in Shantung, are adverse to his influence being effective. As far as China is concerned, it is apparent that while she needs men educated in Western science, much more does she need men of moral backbone. But what influence can any worthy man exert in a place where, apparently at least, he agrees with and assists in an injustice? His students cannot but know that in his heart he disapproves, and yet, for some reason, he is silent. Measuring others by their own standard they will conclude that he has become altogether as one of them, and is bought to silence by a good salary. This assumption is doubtless sometimes wrong; very possibly it may be frequently so; still his acquiescence in what he does not approve, and the interpretation that will be put upon it, cuts the ground from under his feet and will be fatal to his influence as a teacher. Good men, we admit, may engage in this work, hoping that their silent influence may exercise a power which makes for righteousness over these young men, but this influence for good, being neutralised by the interpretation put upon their quiet acquiescence in what is wrong, really in the end is an influence the wrong way. In addition, as the writer well knows, it furnishes the Chinese government a precedent for continuing its intolerant course. In this respect they have a powerful influence. As far as the students are concerned, the "silent influence" theory, under conditions similar to those in Chi-nan, has not, we believe, yielded such results in the past as would justify any sincere man again making the experiment and limiting his power for good to this indefinable influence which is manifested by neither words nor deeds.

The above reasons we take it are sufficient to show any one, who has closely thought over the various bearings of the subject, that there is no place for the earnest man, professing Christian or not, in such schools at present. For Christian men there is the additional reason that they should not assist in what is antagonistic to Christianity. It is evident to any one that the present rigid requirements with regard to the Confucian worship will not only prevent Christians from attending, but *will be a strong reason against accepting Christianity among all who wish their sons educated in these government schools.* How can any Christian man assist in retarding Christianity? To say that we accept such positions in order to keep out atheistical or profligate men is, we take it, tantamount to saying that it is right for me to do wrong, if by so doing I can keep others from doing worse. How much better it would be if every Christian man would take this position: "Let others assist in this business if they wish, let the Chinese government, if it must, learn wisdom by first wrecking its schools on this snag. I will not take the responsibility of retarding the work for which many noble men and women have already given their lives."

Were it a matter of conscience with the Chinese officials to insist on this worship, while not agreeing with their intolerant policy, the respect which is always shown to men of conviction would still be accorded them. The fact though that this worship was purely nominal in the old provincial colleges, which the present institutions are designed to supplant, shows that conscience has little to do with it, and indicates an ulterior motive for the present suddenly strict rules. *The only motive in sight is to hinder the spread of Christianity among these young men and the families from which they come.* We should not countenance, much less assist, any such enterprise. It should be clearly noted that the case would be different, would the authorities make any concession, even though the terms were somewhat onerous to the religious scruples of the Christians. This, though unjust to a certain extent, the Christians would for the present undoubtedly accept rather than forfeit all the benefits of this education. But every offer of compromise has been refused. To the suggestion that the plan adopted in Shansi be also applied in Shantung the reply was made that the cases were not parallel, as there was foreign (indemnity) money in that institution, and they could not entirely control the situation. A compromise still more onerous to the Christians was then offered and refused. The provincial government finally declared its unwillingness to make any change, and there is nothing to show that its action was not viewed favourably by the highest authorities in the empire; on the contrary, there is proof that its course was

approved. This goes to show that any compromise or concession in a purely government school which waives the cult is, we fear, not to be expected soon. Those schools where apparent toleration exists, probably only need the probe of a test case to reveal the true state of affairs. Even if under the influence of a liberal governor a concession be made, or the non-observance of the rite by Christians be winked at, it should be remembered that there is nothing to hinder a reactionary governor from reversing all that has been done. Unless made with the sanction of the Peking government all such arrangements are houses built on the sand. As an illustration directly to the point, we may adduce the fact that when the Rules and Regulations of the Shantung school were first drawn up, it was only on the promise of Governor Yuen's representative that the rights of the Christians should be respected, that the Chinese Christian teachers and myself decided to go on. The court at the time being in the hands of the reactionaries at Hsian-fu a verbal promise was all that could be expected. But shortly after Yuen Shi-k'ai's transfer to Chihli, and the advent of a weaker man as Governor, the Conservatives saw their opportunity, and the promise made was disregarded.

The only suggestion offered on the Conservative side was, that if the Christians would engage in this worship, a proclamation would be issued stating that the rite was only to be regarded as a mark of respect, etc. This was practically no compromise, as it demanded the very thing contested; and as to the edict, no Imperial proclamation can alter the fact that the rite is "revolting and degrading," nor can it relieve the Christian conscience as to the character of the worship. The nature of things does not depend on the dictum of any monarch, nor can any earthly prince assume the rôle of Lord of the Conscience. The question whether the rite is idolatrous or not is foreign to the discussion; the great principle for which we are contending is the inherent right of every man to liberty of conscience. Even if the Christian church, Roman Catholic and Protestant, is wrong in its position with regard to this worship, yet their liberty of conscience must be respected, just as we respect the conscience of the Jew or the Mahommetan. When the conscience is wrong in its judgments, it may be enlightened, but to mystify it, or to compel its violation, is to take away the foundations of morality.

When the above suggestion was made, it was pointed out that this course would open up avenues of official position and much worldly good to the native Christians. In fact it savoured strongly of a more famous temptation, "and the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of this

world and the glory of them and saith unto him: All these will I give thee if thou wilt fall down and worship me." Even if we did not have grounds for believing these promises to be unreliable the only right answer is that given by the Lord Himself, and if the native church remains true to that position, we need not fear the result.

Others, of course, will judge of the validity of the above arguments for themselves; to me it seems impossible for any foreigner to occupy such a position without countenancing and assisting in that which is unjust, and morally indefensible; and which denies that liberty of conscience to others which the same foreign teachers will doubtless to a man demand for themselves. For a Christian to do so, brings the added responsibility of strengthening that which is directly opposed to the spread of Christianity.

Church Troubles at Yu-chi-ho.

BY REV. WM. DEANS.

YU-CHI-HO is a large market village in the magistracy of Tan-yang. It is sixty miles east of Ichang. A small navigable river connects it with Shasi, with which port most of the trade is done.

In 1897 the Church of Scotland opened work in the place. About the same time the Swedish Mission began work in Tan-yang, Ho-yung, and Yuan-an, all in the same neighbourhood.

When negotiations were going on for renting premises in Yu-chi-ho a village elder (紳士) of the name of Tsao (曹華國) sent the gong round the village threatening to have any house rented to the foreigner, pulled down, to beat the man who dared to rent and to kill any foreigner who came to the place.

Through the Consul this opposition was stopped. A house was rented and afterwards purchased. Mission work went on successfully till 1900, when serious trouble broke out.

In that year a Secret Society, the Hai Hu Hwui (海湖) started at Shasi. Being driven from there by the officials it established itself in the Yu-chi-ho district. The ringleader was a relative of the village elder Tsao and named Tsao Hsien-kwui (曹賢貴). The magistrate at Tan-yang was considered anti-foreign and in no way exerted himself to put down the Society nor quiet the district. The proposed aim of the Society was to destroy the church, and the cry was, "Exterminate the Foreign Doctrine." The church members were beaten, money was extorted

from them and the Mission premises were attacked and much damaged.

Through the Consul pressure was brought to bear on the officials, with the result that Tsao and two others were apprehended and lodged in prison at Tan-yang. Taels 250 were paid to the Mission to refund the church members and repair the premises.

In May, 1901, when we visited Yu-chi-ho after the troubles the village elders gave us a reception. They expressed great friendliness. The elder Tsao Hwa-kwoh begged that his relative be released from prison.

Wishing to show that we bore no spite and also to exhibit the leniency of the Gospel we made a request of the Consul for the three men's release. The request was granted and the men were set free. The next time we were at the place the elders were profuse in their thanks and promised that the former evil-doers would never more cause trouble to the church. The ringleader Tsao Hsien-kwui also came and apologised. We were looking forward to a good work in the future and many were coming forward as enquirers.

In December, 1902, the old trouble arose again. The ringleader in the persecution of the church was as before, Tsao Hsien-kwui. With him were joined many others of known evil character. One was a dismissed military official named Ran (阮). The Ichang General gave us his character after the trouble commenced.

This time the persecution of the church members was not confined to Yu-chi-ho, but spread all over the district. Wherever there was a Protestant chapel or church members persecution broke out. The work of the Swedish Mission at Ho-yang and of the Scotch Mission at Yu-chi-ho and in several smaller villages suffered. It was the old spite against the church and the same old cry, "Exterminate the Foreign Doctrine."

The pretext advanced for the persecution was that the Taels 250 received for the rioting in 1900 must now be refunded by the Christians. So the houses of the members were visited and money demanded from them. If they didn't pay they were beaten and driven from the market.

This time these leaders of the Hai Hu Hwui, knowing that in the present attitude of the officials to the foreigner they couldn't carry out their plans as ordinary citizens, formed the plan of using the Roman Catholic church as a protection. When men express a desire to enter the church we expect they have a desire also to learn Christian truth and become better men. But as will be seen later these Hai Hu Hwui men joined the Roman Catholic Church from no such good intentions.

They invited an office bearer in the Roman Catholic church to

come to Yu-chi-ho and other villages and by bribes had their names put down as members and their houses recognized as Roman Catholic premises. On such houses they pasted up the following characters: 奉旨天主堂. Up to March of this year no priest had visited the villages where these things were being done. We would have thought when the priest heard of such proceedings he would have refused such evil men admittance into the church and discountenanced the whole thing, but, on the contrary, he received them all and authorised their evil deeds by, as we will see, intimidating the officials and preventing them from dealing out justice.

At Ta-yen-teng-ki, a village half way between Yu-chi-ho and Kin-men-chou, our chapel was rioted, the Bibles were burned, the members were beaten and driven from their homes. At Yu-chi-ho and Ho-yung the same things were being done, but at first not to any great extent. On January 3rd, the British Consul was informed of these doings, and through him the Taotai was appealed to. As no decisive action was taken by the officials after the Consul's appeal, affairs got more serious.

The Consul left Ichang on January 5th for another Port. From that date to the present month we have been without a Consul. The Commissioner of Customs managed affairs, but being himself a Chinese official, he was unwilling to press our case. He very kindly sent all our complaints to the Taotai, but no prompt action was taken by the authorities.

The climax at Yu-chi-ho was reached on February 8th. The details are from two soldiers sent by the Ichang General to escort a native preacher from Ichang to Yu-chi-ho. They saw all the proceedings and reported accordingly. Because their report was damaging to the Roman Catholic members, they have been accused by the same of being in favour of the Protestants. The Christians have also told us this story:—

While the Christians were met for worship on Sunday, 8th February, the chapel was surrounded by a mob led by Tsao, Ran and others. As the members tried to escape they were seized and beaten. The evangelist was badly beaten and lay for days in the chapel unable to move about.

Seven men were bound with their hands behind them and made to walk the streets calling out, "All who enter the dog of a Protestant church are like me."

Four of these men were kept bound for several days in an inn kept by one of the ringleaders. They were at last released by the Tan-yang magistrate and taken by him to Tan-yang for safety.

Another man was hunted from house to house till he was found. When found he was bound like the others. He was beaten

on the head with a thorny stick till the blood flowed from his wounds and stained all his garments.

His tormentors took a mass of thorns and crushed it on his head saying, "The Christ you preached wore a crown of thorns; you will wear one too." The thorns pierced the poor man's flesh and left wounds which the magistrate acknowledged to have seen and examined.

This man was also driven through the streets with the blood streaming from his wounds.

A deed like this is done by members of a church which magnifies the cross and the Christ to such an extent. And the deed is, like all the others, condoned by the priest.

Meanwhile these evil doers knocked things about in the inn of Kung (龔) (also a ringleader in the disturbances) and accused the Protestant members of the deed. To escape being beaten several of our members paid out money in sums ranging from 2,000 to 40,000 cash. We went to Tan-yang to enquire fully into the trouble. Arriving there we found twenty-nine of our members taking refuge in the premises of the Swedish Mission. We also met one of the Swedish missionaries, who informed us that their chapel at Ho-yung had been rioted, their members beaten and driven from their homes. The Ho-yung trouble was also by Hai Hu Hwui men under cover of the Roman Catholic Church. At Ho-yung the Roman Catholic members carefully lifted down their sign board, knocked a few things about, and as usual blamed the Protestants. We had all the facts from the Swedish missionary.

Before we arrived at Tan-yang the Roman Catholic priest had come upon the scene. He had also been at Yu-chi-ho, where he was received by a procession of these evil-doers carrying guns and flags. He openly receives all these ringleaders into the church, thus recognising and approving their deeds of persecution.

He so terrifies the Tan-yang magistrate that he dare not move in settling the case. The magistrate confessed to us that he was afraid of the priest, and although he had received orders from the Taotai to attend to the business, said he really was incapable.

The report in Tan-yang was that the priest was enrolling members by the hundred at 200 cash each. The Swedish missionary tried several times to interview the priest, but no opportunity was given. At the same time the priest spreads abroad the news that the Protestant missionary was afraid to meet him, that when he knew he (the priest) was coming to call he ran out by the back door. We asked the magistrate what he had to charge the Protestant members with. He replied, "They have done no harm, but I have seen what they have suffered."

Wishing to go on to Yu-chi-ho with the refugees, the magistrate said he was unable to grant any protection and wished us not to proceed. However he sent a native evangelist and the members back with an escort.

Another attack was made on the premises at Ta-yen-teng-ki on February 16th. The house was utterly destroyed and members and enquirers beaten and abused. On February 21st the official from Kin-men went in person to the village, examined the damage done and arrested two men. The men declared they were not Roman Catholics. But a day or so after the priest appeared and demanded the release of the two men. The men were released.

We sent a native preacher to Kin-men with a letter to the official. He has returned and given us all these details as told him by the official. The official also states that he has informed his superior officer of the trouble and also requested that he be relieved from office owing to the constant obstruction of the priest in his dealing with cases.

Our members have now returned to Yu-chi-ho, and a village elder named Chang (張) has offered to see to their welfare.

The whole district round about Tan-yang is seething with trouble. The evil-doers have no gospel in their hearts, nor any love for the Roman Catholic church. They have only entered it for protection.

The priest in receiving such characters and protecting them from justice, is aiding and abetting lawlessness.

It is still in our minds what happened a few years ago at Shyang in the same district. Under the same priest trouble broke out between the Roman Catholic members and those of the American Episcopal Mission. At that time blood was shed and the strife was fierce.

If any of us Protestant missionaries dared to encourage or protect such rascals and law breakers we would be instantly reprimanded by our Consul and in all probability recalled by our Society. But seemingly a Roman Catholic priest can do as he pleases—harbour evil-doers and set the law at defiance.

The Bishop is either ignorant of the doings of his subordinate or unable (perhaps unwilling) to restrain him.

From what we have heard and seen in our trip of enquiry it is no wonder the officials hate the foreigner.

*Remarks of Momo, a Native Christian, on the
Preaching of Missionaries.*

TRANSLATED BY DR. MARTIN.

IF you are not acquainted with the moral relations of men how can you understand the nature of God?

To these words of Chang Hai-yong, of the T'ang dynasty, I would call the attention of our Christian missionaries of the present day. They come from Europe and America to enlighten the Chinese, taking love for the corner-stone of their teaching and the service of God for its shining spire.

The contents of the Old and New Testaments show the place to be given to moral duties, and on that point the Ten Commandments are as clear as the sun and moon. In applying Chang's question it is not my wish to attach an undeserved stigma, but to strengthen and support our faith.

I have observed among those who profess the faith some who refuse to kneel in the presence of magistrates, alleging that they go on their knees to God alone. Others cast off their parents and refuse to support them, alleging that God has given them the duty of caring for their own offspring. If they have to choose between parents and children they choose the latter. Some new converts are devout and decorous in the presence of a missionary, but when out of sight they give themselves up to all sorts of bad conduct.

Such cases are happily not frequent, yet I have in mind examples of both kinds for which I could give name and place. To throw off the duties of society under the cloak of religion is it not to rebel against the teaching of the Gospel? How do such persons deserve the name of Christian?

In a Japanese book that gives us a history of the reforms that have taken place in Japan within the last thirty or forty years, I find that the same questions and phases have come up there. The author says: "The weak point of Christianity is the omission of patriotism and filial piety." He adds in another place that "a great improvement has taken place in this respect in recent years."

Now, is there any reason to reproach missionaries in China or Japan with propagating a faith subversive of state or family? On the contrary, they bring religion to the aid of morality in both.

On their first arrival in China missionaries are liable to take a one-sided view. Seeing the people given to idolatry, they are impatient to have them recognize the true God, and expatiate solely

on religion, forgetting that most of their hearers are ignorant of the fundamentals of morality.

That people should accuse missionaries of plucking out hearts and eyes, is of small consequence, but that scholars should charge them with neglecting to teach patriotism and filial piety, is a more serious matter.

If the Church of Christ is to make head way in China its preachers must lay more stress on morals as the foundation of the structure. To teach reverence for the Supreme Ruler, let them begin by teaching loyalty to the Emperor. To teach the service of our heavenly Father, let them begin by insisting on the service of earthly parents. If they omit these points of moral order, they will hear again and again the question that we have taken for our text.

MOMO.

Rev. David Cyrus Rankin, D.D.

Born, North Carolina, U. S. A., September 25th, 1847.

"Asleep," Pyeng-yang, Korea, December 27th, 1902.

THE subject of this sketch was Editor of the missionary periodicals of the Presbyterian Church in the United States; and was sent by the Executive Committee of Foreign Missions at Nashville, Tennessee, to visit Japan, China and Korea with a view to study on the ground, the conditions, problems and methods of missionary work. In this way it was thought he could by personal contact and experience prepare himself the better for the high office of awakening, encouraging and directing an intelligent interest in Foreign Missions on the part of the Church at home.

For this work Dr. Rankin was abundantly qualified. From youth he had been interested in carrying the Gospel to the heathen and only bodily frailty had prevented him from going to the foreign field. He had been educated in the best institutions of learning and had equipped himself with an extensive and accurate scholarship. Cultured, refined and gifted, he was a nobleman by nature, and grace had rounded off his character and shaped his life into the image of the gentle Man of Galilee. He received the

Divine call to preach the Gospel and prepared himself most assiduously for the ministry, graduating from the Columbia Theological Seminary in 1875.

His labors, first as pastor and afterwards as professor, enriched his knowledge and added experience to his faith. In 1888, the General Assembly elected him Assistant Secretary of Foreign Missions and he was finally made editor of *The Missionary*. Under his management this periodical became a conspicuous success and thus greatly promoted the cause that was nearest his heart.

Dr. Rankin arrived in China early in September last and at once began the work of visiting the mission stations. This was no irksome task for him. It was a joyful love of labor, and labor of love. He was in his element, buoyant and hilarious as a boy. He astonished us all by his accurate knowledge not only of the work in general but of each particular mission in its minutest details. His eagerness to discover new facts, which seemed almost too persistent at times, was unbounded, and his zeal in gathering fresh material never flagged. He wished to see everything, and did see as much as was possible for any traveller in the same length of time. It was a pleasure to show him around, and his numerous friends vied with each other to obtain the privilege. For we knew that he would mould his facts into urgent and powerful appeals to God's people in the homeland to lend a hand to these poor, Godless, Christless people lying prone and helpless, blind and dying in the dark.

But God took him. Just before leaving China, while on his way to Hankow, he was attacked with cholera, and his life was barely saved by the timely assistance of the ship's captain. He recovered from this disease, and a few weeks after left Shanghai on a little Russian steamer bound for Chemulpo. "You can never know," he wrote from Port Arthur, just before his death, "how I heartily enjoyed my home-life with you all. Perhaps that is why I so fell in love with Shanghai and feel as if I'd like to live there, like William Patterson, *till I go to heaven*. My love to all at the Press—how I was drawn to those good brethren!"

Our brother was well only a few days in Korea, but during this time he preached most effectively to the native Christians; and, after he was taken ill with pneumonia, which ended his life, eight hundred Korean Christians in the Methodist Mission and twenty-three hundred or more in the Presbyterian Mission prostrated themselves in prayer to God for the recovery of the man who had encouraged and helped them by his loving words, spoken doubtless in the midst of suffering when his frame was weakened by illness and fatigue, although they knew it not. "Rankin Asleep" were the

words that flashed over the ocean wires to carry the message to his loved ones far away. From the land of "morning calm," hermit now no more, and tenderly cared for by beloved brethren in the Lord, he passed to his everlasting rest to obtain his inheritance with the saints in light.

But although he is gone from earth, Dr. Rankin still stands as the exponent of Foreign Missions. The whole church has been saddened by his death. But this points to the heathen land where the body of this servant of God awaits the resurrection. In the midst of our mingled grief and surprise that there should be so much apparent waste—so emphatically does God show us that His ways are not our ways—we can still believe that even equipped as he was far above the most of us, Dr. Rankin by his death has accomplished more to glorify God than he could possibly have done by his life. His demise has evoked the most loving condolence from the people of many denominations of Christians. Letters of sympathy have been pouring into the Foreign Mission Office. And this sympathy will not terminate on him; it will widen and broaden until it reaches the uttermost parts of the earth where the people whom Dr. Rankin loved, still sit in darkness. Had he known what a cloud of grief would have overshadowed the Church, to burst into tears of sorrow and pity for the heathen, he would have preferred to die in a strange land; even though he was far away from his self-sacrificing companion and wife who had temporarily, they thought, given him up to make this journey for Christ.

"The true quality of men's lives," writes Bishop O. P. Fitzgerald of the Methodist Church, "may not be known until they stand before the searcher of hearts at the final judgment; but I feel safe in saying that if ever I have known a man whose daily life would bear the most rigid scrutiny, Dr. Rankin was that man. He lost no opportunity to do good to all that came within his reach. Like his Master, he went about doing good; his gifts and his service being measured only by his ability.

"I am glad that God blessed my life with the friendship of such a man. I am thankful for the help he gave me in Christian living. I rejoice in the hope that through the unfailing mercy of God I shall meet him where we shall know even as we are known."

S. ISETT WOODBRIDGE.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Some Thoughts About Romanized Chinese.

REV. GEO. M. HUBBARD, MISSIONARY OF THE AMERICAN
BOARD, FQOCHOW.

I HAVE been greatly interested while on my furlough in the United States to read in the CHINESE RECORDER the articles that have been written about the use of Romanized forms for Chinese dialects, and it has been gratifying to note an increase of interest in this important matter.

As ease of communication with all parts of the world by steamer, train, and trolley tends toward the establishment of the brotherhood of man, and the demands of the age require speed, the emblem of which is the whirling wheel, so, in writing, the rounded forms must take the place of the square forms of the older languages.

The wheel on the level road means speed in the transportation of materials. The Roman letter on the horizontal line means speed in the communication of ideas. The square, cumbersome character of the Chinese language is the most interesting anachronism of the twentieth century. For those who can devote their whole life-time to learning to read, write, and interpret its meaning, it may be deemed sufficient; as a means of holding the scholars of the nation to the old forms, with little time for further exploration and discovery in the fields of thought, it certainly is most successful.

I have been making a study of things Chinese for the past nineteen years, and am thoroughly convinced that the old methods of transportation must give way more and more to new methods; that the wheel by sea and land, with steam and electricity for motive power, must do its work here as in other parts of the world; and that, as Roman letters and the gospel have performed a mighty work in the West, they must do the same in the East.

By some additions in the way of diacritical marks, the Roman letters have been found equal to the task of representing the sounds of all the principal languages and dialects of the world. Any one having a knowledge of these letters in any language or dialect, has

at least a year's start, other things being equal, over another man who only knows other forms of representing words, if they both attempt to learn another language written with Roman letters.

While it is possible to write Chinese in simplified forms, and Chinese themselves have devised phonetic symbols written in columns like their own characters—an advantage for interlinear work which Romanized writing does not give—still such newly devised methods of writing, however simple or good they may be, lack this, the kinship of feeling that comes from Romanized forms. A sign in Roman letters over a Japanese or Chinese shop makes the Westerner feel more at home when he sees it, and the newly imported missionary, who is given a Romanized hymn book to sing from, has a fuller share in the service of the hour than when he is given one in the character alone. In like manner, the Chinese who has learned a Romanized form of his dialect, does not as before regard a book written in English as a strange and uninteresting thing.

Eighteen years ago not more than one out of ten of the missionaries working from Foochow as a centre, had any hope for the use of Romanized among the Chinese, and as for the Chinese themselves they could not conceive of such a thing as the general use of a Romanized form of their language.

In my own study of the language during the first year, for the sake of variety and to test my ear, I gave a part of my time to the writing of the sounds as my teacher read from the gospels. When I was not quite sure of a sound or tone, a hunt in the dictionary was in order, and this helped me, not only to get the tones but also the meaning of words. By the end of the first year I had tapped out three gospels and the Acts on my typewriter and found I could read the New Testament in the character, only needing to "crib" here and there the Romanized form of a character, especially among the proper names.

In 1888, the Rev. Robert Stewart, of the Church Missionary Society, was obliged to return to England on account of trouble with his throat, and he was anxious to use his time at home in getting the New Testament printed in Romanized for the use of women and children speaking the Foochow dialect. He took the manuscript already prepared and secured the promise of the remainder of the New Testament from a few of the younger missionaries who were interested in this form of work.

Mr. E. C. Millard, who afterwards became an evangelist, at that time was in business in Foochow. He became interested in this work and helped raise a sum of money for the purchase of a press and type and the training of a schoolboy in the art of printing.

When Mr. Stewart left there was no one in his Mission who would look after this work. The Methodist Episcopal Press also refused to have anything to do with it, so the Romanized was without a home and persecuted, and although some of the older missionaries of my Mission advised to the contrary, I decided to house the press and look after the boy, for whom a place was found in the Foochow Printing Press, which did most of the printing for the foreign community.* He proved to be apt at the trade, and still continues as the best compositor of Romanized in Foochow, taking the character as his text and saving us the work of writing it out in Romanized for copy.

In 1891, I had the pleasure of receiving the first complete copy of the New Testament in the Foochow Romanized colloquial with the inscription on the fly leaf:—

“The entrance of thy word giveth light,
Light to them that are in darkness.”

R. W. S.”

This I keep as a most precious memorial of the martyr of Hua-sang, Ku-cheng, in 1895. Later his orphaned children, as they were returning to England with their aunt, Miss Smiley, wrote their names below his initials.

We have now a second edition of the New Testament with references, portions of the Old Testament, prayer book, hymn books, primers, Sunday School lessons, and a monthly paper, printed in Romanized.

Many of the leaders, in day-school work especially, are longing for the day when the colloquial studies shall all be in the Romanized and the character kept exclusively for the classical, for it is found that the use of character for the colloquial injures scholarship in the classical. Thoroughly equipped scholars must continue the study of the Classical in character for a long time to come, but to effectually open the gate of knowledge for the masses it is evident that Romanized is the key.

A careful study of this subject often results in a revision of ideas, and many who have been opponents to the Romanized have become its advocates. Rev. S. F. Woodin was given this subject for a paper which was read at the Shanghai convention of 1890, and published in its Records. He wrote to various missions in China for his data, a study of which convinced him that the use of the Romanized was worth while; up to that time he had advised me to leave it alone.

*The opposition to the Romanized at this time was partly due to the adoption of a new and simpler method of writing the Romanized than that which had been previously used by the missionaries at Foochow.

Meeting of Executive Committee.

THE Executive Committee of the Educational Association met April 10th. at 5 p.m., at McTyiere Home. Present: Dr. A. P. Parker, Chairman, Dr. Gilbert Reid, Rev. Ernest Box, Miss Richardson and Mr. Silsby. The meeting was opened with prayer and minutes of last meeting read and approved. The name of Rev. C. G. Sparham, of Hankow, was proposed for membership and approved.

Mr. Silsby reported that circulars had been sent out to obtain information for an Educational Directory and many answers had been received.

Dr. Parker reported that the following books had been ordered:—

Illustrations for Hand-books	...	...	...	12,000
Hand-books on Birds, Astronomy, Mammals, and				
Botany, each	...	...	...	1,000
Hayes' Astronomy	...	...	...	1,000
Parker's Trigonometry	...	...	...	1,000

Dr. Parker reported that the sales at the American Presbyterian Mission Press for six months ending December, 1902, were \$3,445.64. The Committee agreed to print 2,000 copies of Judson's Astronomy at a cost of \$178.98, and 2,000 copies of a Chinese edition of the Association's catalogue.

The General Editor was requested to correspond with the publishers of Sanford's number cards and obtain prices when purchased in quantity, and the matter of printing a Chinese Introduction for their use was deferred.

The Committee adjourned to meet Tuesday, May 8th, 1903.

J. A. SILSBY, *Secretary.*

*How to become a Member of the Educational
Association.*

THERE are no doubt many missionaries, and perhaps some others who are engaged in educational work in different parts of China, who would like to join the Educational Association, and who would do so if this matter were brought to their attention. For the information of such persons we will give a few quotations from the Association's Constitution and By-laws:—

"The object of this Association shall be the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching.

"All members of Protestant Christian churches who are or have been engaged in educational work, or in making and editing school and text books, shall be eligible to membership in this Association.

"The entrance fee shall be \$2 and the annual membership fee \$1, payable on or before May 15th."

Any one who desires to join should send either to the Treasurer, Rev. W. N. Bitton, or to the Secretary of the Executive Committee, Rev. J. A. Silsby, \$3 Mexican for entrance fee and first annual membership fee. The name will then be brought before the Executive Committee at one of its monthly meetings, and after acceptance by this Committee the applicant will be enrolled as a member of the Association. Those who once become members continue to be members, even though they cease to be engaged in direct educational work, and continue to have all the rights and privileges of members as long as they pay their annual fees. The payment of \$20 (at one time) entitles to life membership without the payment of the annual fee.

Notes.

REV. Geo. H. Hubbard, in his article on Romanized Chinese, speaks of a growing desire among Foochow missionaries to substitute the Romanized for the Chinese character in colloquial work, using the character only for classical studies. There are some, also, of the missionaries at Shanghai who feel that this would be a move in the right direction. A good many books have been printed in Shanghai colloquial character, but with the exception of the Bible and hymn books and catechisms and books used in mission schools, there is little demand for them. As literature, character colloquial is not a success, the literati do not care for the colloquial character, and the poorly educated find it too much of a task to read it. It interferes with the acquisition of a good Wên-li style and requires many years of study and practice to read it with ease, while few acquire the ability to write it well. We are becoming convinced that the cause of education would be greatly advanced by the substitution of the Romanized for the character in vernacular books.

Why should I join the Educational Association? What benefit is to be derived from membership? Well, most of us join, not so much for the personal benefit to be derived from it, but to help on a good cause. The teacher who does not become a member can

get the benefit of nearly all that is done by the Association without paying membership fees. Our books are for sale to all who wish to buy, and our triennial meetings are open to all who wish to attend. Our officers serve without salary and pay their own travelling expenses, and are glad to help those who are not members, as well as members, when applied to for information on educational matters. We do not join the Association with the idea of getting a *quid pro quo*, but most of us feel that we are well repaid for the small expense of membership.

There is a call for musical exercises suitable for use in Chinese schools. Will our friends who have printed anything in that line kindly send us samples with price and place of sale?

Many of our teachers have had experiences, the relation of which would be helpful to others, and if they would only give us the result of their experiences and observations they might greatly assist those who are new in the work.

A correspondent asks for our opinion as to the best books for use in theological instruction in China. What are the best books for teaching Old and New Testament Introduction, Old Testament History, Church History, Theology and Homiletics? We should be pleased to receive suggestions from those who have made a specialty of this kind of work.

Dr. Parker reports that the Educational Association's book sales at the American Presbyterian Mission Press for the last two years were as follows:—

Six months ended June 30th, 1901	...	...	\$1,027.50
" " " December 31st, 1901	...	...	2,316.71
" " " June 30th, 1902	...	...	6,590.11
" " " December 31st, 1902	...	...	3,445.64

The total for 1901 was \$3,444.21, for 1902 they were \$10,035.75, or a little more than three times as great as the year before, and greater by \$2,693.79 than for the whole triennium ending December, 1901. Our sales at the Press during that period amounted to \$7,341.96.

Answers to the circulars asking for statistics and other information to be used in preparing an Educational Directory have been coming in so well that we hope soon to have this work ready for the

printer. Quite a number of books have been received for our Educational Association's library, and we hope soon to be able to prepare some notice of them for the information of those interested. We hope that those who have not returned the blanks will do so at once, and that teachers and other educationists who have not yet joined our Association will send in their names for membership and enrolment. The fee is \$2.00 for enrolment and \$1.00 for first year's annual payment.

Correspondence.

RELIGIOUS TERMINOLOGY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest in the March number of the RECORDER a letter on the subject of religious and moral terminology from your correspondent "Omega."

He touches a difficulty that for very many years tortured me, with which I have long struggled and still struggle. I sympathise deeply with the need he expresses and with all who are being baffled or handicapped by the lack of suitable expression for subtle or beautiful ideas.

And must it not have occurred to everyone who has thought on it that thousands and myriads of some of the best thoughts of the missionary body and some of the most telling presentations of Christian truth have never reached those they should have reached just for lack of the proper verbal clothing they should have got in order to be effective?

I heartily endorse what Omega suggests, that you should do something to secure more light on this question in the pages of the RECORDER.

I myself, in the course of my "struggle," and as the outcome of the "torture," have accumulated

some thousands of sentences and expressions designed to give special aid in theological and philosophical expression, aid not provided by the ordinary books on Chinese; and it is my hope, in the course of a few years, to correct and classify them for publication in a form, and after some method, that the expression desiderated could easily be found.

As they stand at present, I fear they would be of little use to any one for lack of accurate classification.

I am quite convinced also that there are men of far wider teaching experience than myself—ready writers, too, who could give immediate aid of some kind through the RECORDER and perhaps answer special questions.

I fear my present engagements would prevent my offering to do this, on anything like an effective scale, or I should offer to do so at once.

I have often wished to meet or hear of some missionary who had felt the difficulty as I had, who had the necessary leisure, ability, and knowledge of Chinese to aid me by criticising my renderings, etc., etc., and I hope that, may be, the stirring of this question may tend to the satisfaction of my desire and need.

He would be a bold man who would face this matter absolutely alone.

Trusting you will excuse the extent to which I have trespassed on your space in a way so largely personal.

I am, very faithfully yours,

ALFRED G. JONES.

Ching-chou-fu,

Tsing-tau, Shantung.

THE "BLACK-HAIRED" PEOPLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers have noticed accounts of the recent discovery of the code of 280 laws made by Hammurabi of the early Semitic dynasty of Babylonia. According to the New York *Independent* of January 8th, the code is in the form of a cuneiform inscription on a stone stele discovered at Susa (the ancient Shusan of the Bible) in Persia by M. de Morgan. Originally set up by Hammurabi himself at Sippara, it was carried to Susa by some Elamite invader.

Its interest to Bible students lies in the fact that in it we have a written code of laws extant a thousand years before the time of Moses.

Hammurabi is thought by Prof. Hommel and others to be the "Amraphel, king of Shinar," mentioned in the fourteenth chapter of Genesis.

The *Independent* in its issues of January 8th, January 15th, and January 23rd, gives to its readers the full text of this "most ancient civil code" after the German translation of Dr. Hugo Winckler. The 280 laws are seen to show several more or less close parallels to corresponding Mosaic laws, although not to an extent indicating dependence, certainly not direct dependence.

But my purpose in writing these lines is not so much to call

attention to an interesting discovery already generally known, as to point out a verbal coincidence which is at least curious. In the lengthy preface to the code, consisting of an enumeration of the titles and achievements of Hammurabi, "King of Righteousness," as he loves to call himself, he designates his Babylonian subjects as "the black-headed people." The passage in which the phrase occurs is as follows: "Anu and Bel (God of Earth) called by name me, Hammurabi, the Exalted Prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers, so that the strong should not harm the weak, so that I should rule over the black-headed people, like Shamash (the Sun-god) and enlighten the land to further the well-being of mankind."

The student of Chinese will not fail to think of the term "black-haired people" (黎民), "li min," one of the ancient names of the Chinese race. The term is used, e.g., in "Upper" Mencius, Bk. V, Chap. IV, being a quotation by Mencius from the Book of Odes: "Of the black-haired people of the remnant of Chou there is not half a one left."

It may be that this is a mere coincidence, but one remembers that there have been plausible attempts made to show that the Chinese came originally from the old Akkadian stock and are hence closely akin to the Babylonians. I recall a conversation held several years ago with the learned Dr. Edkins, in which, if my memory serve me, he expressed a tentative belief in the Akkadian origin of the Chinese race, pointing out, among other evidences, the Assyrian characteristics exhibited by the pictures upon an ancient tablet discovered about that time at Chi-ning-chou, Shantung. Dr. Ed-

kings thought that the conventional figure of a tree shown in the rubbings from that tablet bore a significant resemblance to the traditional "Tree of Life" of the Assyrians.

The coincidence which I have pointed out may possibly be taken as a finger pointing in the same direction. Surely the origin of the great race of Han will not abide

forever in utter obscurity, though it must be confessed that the absence of really ancient monuments in China makes the task of tracing origins a very difficult one.

I am,

Yours sincerely,

WM. P. CHALFANT.

Los Angeles, Cal., U. S. A.

Our Book Table.

A friend is anxious to procure a copy of "The Chinese and their Rebellions," by Thomas Taylor Meadows. If any of our readers are willing to sell their copy, we will esteem it a favor if they would kindly drop a note to the "Recorder Book Table," 18 Peking Road, mentioning the price.

Eighth Annual Report of the Korea Agency of the British and Foreign Bible Society, for 1902. H. O. T. Burkwall, Acting Agent.

This gives a very encouraging account of Bible work in Korea for the past year with promise of still greater things in time to come. We note especially one feature of the work there which might perhaps be copied with profit in China. It is the observance of what is called Bible Society Sunday.

Bible Society Sunday is "Red Letter Day" in Bible work in Korea. Everywhere, in all churches and chapels the day, May 4th, was observed. From Song Ch'ia in the extreme north-east, Syen Chyen in the north-west and Fusan in the extreme south, and from intermediary points, came the cheering response, "We shall have pleasure in arranging for Bible Society Sunday on the 4th of May." From some places they wrote saying, "The work is so new, the Christians so few, we cannot well call for contributions, but we will observe the day as Bible Society Sunday." By

the help of "printer's ink" we were able to give some details as to Bible Society work, and some interesting facts gleaned from the Annual Report for 1901, for the use of leaders and teachers in the various groups of Christian converts, and such as could not be attended by the resident missionary. The result was that the "new" work, the "few" Christians, kept pace with those in older places, and the only complaint was, "It was impossible to make twenty Bible Society Sunday circulars do for fifty groups of churches."

It was the privilege of the acting agent to address two Korean services and the service in the Union church in behalf of the Bible Societies. The sub-agent addressed the Methodist church in Wonsan on the same day.

At the Union Church service, Seoul, the Rev. J. S. Gale preached the sermon and the late Rev. H. G. Appenzeller called for the collection, which amounted to yen 114.

Total contributions received on Bible Society Sunday were yen 276.24. The expenditure on stationery, postage, etc., etc., was yen 11.52, leaving a balance of yen 264.27 to be added to the funds of the Societies.

These Thirty Years, by Dr. Harry Guinness. S. W. Partridge & Co., 9 Paternoster Row, E.C. Regions Beyond Missionary Union, Harley House, Bow, E. Price one shilling.

An account of the work of the Regions Beyond Missionary Union by its Hon. Acting Director, H. Grattan Guinness, M.D. The book-

let briefly describes the various institutions connected with Harley House, Bow, London, E., all of which have sprung out of the East London Institute for the training of missionaries, established thirty years ago by the Rev. H. Grattan Guinness, D.D., and his wife.

The author has had exceptional opportunities to fit him for his task. In 1891, he personally investigated the sphere of the Congo Balolo Mission, for which the Union is responsible, and in spite of "black-water fever" and an attack by cannibals, returned safely to England with a story that has since awakened the interest of many in the heroic efforts now being made to evangelize the degraded but intelligent peoples that live upon the banks of the horse-shoe bend of the Congo. Dr. Harry Guinness has also travelled through South America on behalf of the foreign missionary cause and helped to establish work in Peru and Argentina, which is now being successfully carried on by a band of R. B. M. U. missionaries. Another group of "Harley Men" are engaged in evangelizing Behar, "the neediest district in the whole of India."

In addition to these aggressive efforts on behalf of the "regions beyond" over eleven hundred men and women have now been trained at Harley College and Doric Lodge for foreign service, and have entered the ranks of forty missionary societies. The home operations also include the carrying on of a large mission centre in the dreary district of Bromley, E., where students and deaconesses receive practical training in evangelistic and medical mission work.

The Rev. H. Grattan Guinness, D.D., and the Rev. F. B. Meyer, B.A., are associated with Dr. Harry Guinness in the control of these varied operations, with the assistance of advisory councils. The basis of the work is evangelical and in-

terdenominational, and its present yearly income is about £25,000.

Many of the illustrations given in "These Thirty Years," including the frontispiece, are from photographs taken by the author.

缺一不可, ESSENTIALS OF A NATIONAL RELIGION. *The four positive elements in the Decalogue*, by Rev. W. Arthur Cornaby. Published by the S. D. K., 47 leaves, easy Wên-li, price 12 cents.

This, I venture to say, is one of the best books ever published by a missionary in the Chinese language. It is admirable from the beginning to the end. An enormous amount of material, thoroughly digested and adapted to the understanding of the Chinese, is presented in these forty-seven leaves. The attractive preface stimulates the appetite for reading the book by giving the following argument: The human body needs certain elements for its nourishment, and if one of these indispensable elements, say phosphorus, be lacking, the flesh may be plump, but the bones will be weak. The obvious method of the Western doctor will be to supply medicines of phosphate and also to advise the use of food-stuffs containing it. Now, the philosopher Hsün Tzŭ says truly that a nation exists or falls according to its having *Tao* or not. And as with the human body, so there are certain indispensable elements which a nation must possess. If any of these elements are lacking, the nation will be weak and the lacking element must be supplied.

Chapter I. Legislation alone, however good, is inadequate. Both Confucius and Herbert Spencer witness to this. The latter argues that the virtue or vice of a nation will be exactly the sum total of the virtue or vice of the *individuals* composing that nation. This is enlarged upon, and the value of popular conviction in comparison to more legislation, is illustrated by

the treatment and preventive measures against cholera in China, Egypt, and European countries. Personal renovation is essential to the success of any legislation. This is exemplified by the fact that in some Welsh counties there were no law cases for months and even years. Then follows a most interesting discourse on *Shangti*, the true God in the Classics, and the question is asked, "Did Shangti ever die?" No, he still exists, and therefore he ought to be worshipped. The truth about God in the Classics is combined with a lucid exposition of the divine revelation given to Abraham and Moses, and the leading ideas of the Decalogue are explained. The limited space at our disposal forbids us to review the work further in detail. We will only state the following outline: The *second* chapter exhibits the *four* essential elements, as taken from the Decalogue, namely: (1), God; (2), Worship 昭事; (3), Filial Duties; (4), Work (diligent labour). These essential elements of national prosperity are then treated seriatim in the following four chapters. Numerous quotations from Chinese authorities make the book fascinating for Chinese scholars. The whole is pervaded by such a sympathetic and generous spirit that all readers, even proud Confucianists, I think, must learn to love the author and the cause which he advocates in the true interest of China as a nation. I would like to call special attention to page 21, where the suggestion is brought forward that *Kuan-yin* is really only another form of the virgin *Mary*, transplanted to China through the channel of Nestorian influences. These influences have also been pointed out by Dr. Eitel in his "Three Lectures on Buddhism," p. 30, 46. Especially noteworthy in Mr. Cornaby's book is his genuine appreciation of the merits of Confucius and Mencius, and yet

he states correctly that neither they nor the ancestors should be worshipped (p. 11, b; 16, b; 35, b). Immediately after the preface a helpful table of dates is given in Western reckoning concerning important Chinese Emperors and sages mentioned in the book. Jesus and Buddha are also inserted in their proper place.

This little book will form an excellent present for Mandarins and for all Chinese scholars, and many thousand of copies should be circulated. May the gifted author, who by the way wrote the final manuscript with his own hand, enrich the Christian literature of China by more such books. They are, as Faber's books, different from mere translations, but involve, of course, an immense amount of personal work.

P. KRANZ.

Contents of Rev. Dr. E. Faber's Review of the Classics.

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Analects. 9. The Great Learning and the Due Mean. 10. Mencius. 11. The Best Editions of the Classics.

PART II. A COMPARATIVE EXAMINATION OF THE Leading Ideas OF THE THIRTEEN CLASSICS.

Vol. I. On "Heaven" or Spiritual Things. (Religion.)

1. The Fountains of Truth. 2. Uprooting of Errors. 3. Superstitions. 4. Divine Enlightenment. 5. Belief in God the Father. 6. Belief in the Saviour. 7. Belief in the Holy Ghost. 8. Sacrifice. 9. Prayer. 10. Faith, Love, Hope.

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1. The World of Things. 2. Education. 3. Astronomy and Geography. 4. The Imperial Almanac. 5. Agriculture. 6. Industries. 7. Commerce. 8. Military Affairs. 9. Literature. 10. Systematic Digests.

Vols. III. and IV. On "Man" or Human Relations. (Morals.)

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Supplementary Volume containing Parts III and IV.*

PART III. CRITICAL REMARKS ON THE History of China.

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PART IV. THE Literature OF CHINA IN ITS RELATION TO THE CONFUCIAN CLASSICS.

Section I. Ancient Literature parallel to the Classics.

1. Collections of Books known in History. 2. Ancient Works lost. 3. Confucius rejecting Ancient

* Dr. Faber left a considerable number of Chinese manuscripts intended for this work on the Classics. I have arranged the greater part of them which seemed to me worthy of publication, according to a sketch-plan of his work found amongst his paper (84 chapters.) This supplementary volume is now for sale at the Presbyterian Mission Press; price 50 cents. P. KRANZ.

Literature. 4. The Bamboo Annals. 5. The Hill and Sea Classic (on Geographical Charts of Emperor Yü). 6. The Lost Books of Chou. 7. Narrative of the States (the "Warring" States). 8. Speeches of the States (Kuo-yü). 9. Ritual of the Elder Tai (85 Sections of the Liki). 10. Narratives of the School (Family Sayings) of Confucius. 11. Collected Sayings of Confucius. 12. The Shē-ki on Antiquity. 13. The Han-shu (books of the Han dynasty) on Antiquity. (Compare on all these books quoted in Part IV, Faber's remarks in his "Systematical Digest of the Doctrines of Confucius," a second edition of which has just been published at the Presbyterian Mission Press.)

Section II. Ancient Literature in opposition to the Classics. 1. The Philosophers in General. 2. Kuan-tse (Kuan I-wu or Kuan Chung, B. C. 645). 3. Yen-tse (Yen Ying died B. C. 493, older contemporary of Confucius). 4. Lao-tse (born B. C. 604). 5. Mēh-tse (Micius, 5th century B. C.). 6. Liē-tse (Licius, born about B. C. 450). 7. Chuang-tse (about B. C. 360). 8. Sun-tse (on War, 6th century B. C.). 9. Ho-kuan-tse (a Taoist of the Ch'u State). 10. Kwei-ku-tse (4th century B. C.). 11. Shang-chün-tse (Wei Yang, died B. C. 338, cf. Giles' Biographical Dictionary, 2296; Faber's Chronological History, Appendix C). 12. So-wen Ling-shu (on Medicine, cf. Wylie's Notes, p. 78; new edition, p. 97). 13. The History of Lü-pu-wei (B. C. 235, cf. Wylie's Notes, p. 126; new edition, p. 157). 14. Han-fei-tse (died B. C. 233). 15. Huai Nan-tse (Liu An, died B. C. 122). 16. Ch'u-tz'ü (elegies of Ch'u, cf. Ch'ü Yüan, B. C. 332-295; Wylie, p. 181; new edition, p. 225 below). 17. T'ai-hsüan-king (by Yang Hsiung, B. C. 53, A.D. 18).

Section III. Confucianism in its Development.

1. Preconfucian Methods of Government. 2. Confucius (B. C. 551-479) and Mencius (B. C. 372-289) as Statesmen. 3. The Disciples of Confucius. 4. Hsün-tse (Hsün K'uang, or Hsün Ch'ing, Minister Hsün) B. C. 300-230, cf. Giles' Biographical Dictionary, 807; Legge, Mencius, Prolegomena, p. 82; Faber, *Chinese Recorder*, 1879, p. 247; Dr. Edkins, *Journal Royal Asiatic Society*, xxxiii, p. 46. 5. K'ung Ts'ung-tse (a Collection of Memoirs about Confucius, by K'ung Fu, who preserved the chief Classics during the burning of books and died B. C. 210). 6. Kia-i (2nd century B. C., author of the *Sin-shu*, Essays on Confucianism). 7. Tung Chung-shu, author of the *Ch'un-ts'iu fan lu*, "Broad Exposition of the Ch'un-ts'iu" (cf. Giles' Biographical Dictionary, 2092; De Groot, iv, p. 29 and 35). * 8. K'ung An-kuo (2nd century B. C., deciphered the recovered Shooking). 9. Siao Mao-kung (Mao Ch'ang, 2nd century B. C., Commentator on the *Shih-king*). 10. Liu Hsiang (B. C. 80-9, writer of the *Han Catalogue*). 11. Wang Ch'ung (A. D. 27-98, materialist, author of the *Lun-hêng*, cf. Dr. A. Forke's Essay, *Journal Royal Asiatic Society*, xxxi, 40-60; De Groot, iv, p. 30, 40, 80, 111, 161, 362, 369, 412, 416, 437). 12. Cheng Hsüan (Cheng K'ang-ch'eng, A. D. 127-200, of Kaomi). 13. The Northern and Southern Schools. 14. Wen Chung-tse (Wang Tung, A. D. 583-616). 15. Luh Tê-ming (Lu Yüan-lang, A. D. 550-625). 16. Han Wen-kung (Han Yü, A.

* His great influence on the Reformers is shown by K'ang Yu-wei's books *新學僞考* and *春秋童氏學*, cf. Dr. O. Franke's valuable Paper on the Literature produced by the Reformers, in the *Ostasiatische Lloyd*, 20th February, 1903.

D. 768-824). 17. Chu Wen-kung (Chu Hsi, A. D. 1130-1200). 18. Difference between Chu and Lu Chiu-yüan (or Liu Hsiang-shan, A. D. 1140-1192, Giles' Biographical Dictionary, 1407). 19. The Han and Sung School. 20. Hsioh-ngan siao-yen, Brief Outline of a History of the Leading Confucian Schools of Thought. 21. The Confucian Temple.

Section IV. Confucianism in Relation to other Religions in

China. 1. The Insufficiency of the Religions of China. 2. Taoism. 3. Difference between Taoism and Confucianism. 4. Emperor following Taoism. 5. Buddhism. 6. Difference between Buddhism and Confucianism. 7. Emperors following Buddhism. 8. Mixture of the three Religions. 9. Mohammedanism. 10. Outline of the Historical Growth of Christianity. 11. The Main Points in the Christian Doctrine.

P. KRANZ.

In Preparation.

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(Correspondence invited).

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 Meyer's Present Tenses
 of the Blessed Life. C. W. Pruitt.

LIST OF BOOKS FOR TRANSLATION, SUGGESTED BY S. D. K.

1903.

Author.	Title.	Author.	Title.
Bryce's	Holy Roman Empire. History of England. History of Japan. History of South Africa. History of the Heart of Asia.	Wilhelm Burdt's Kaufmann's Morley's Veritas'	Ethics. XIXth Century Series. Markets of the World. Eutopias Ideal Commonwealths. Germany The World's Epoch Makers Series. Twelve English Statesmen Series. Rulers of India Series.
Lord Bacon's	Essays. Leaders of Modern Industry. The British Constitution. Development of Japanese School System.		

Editorial Comment.

So far as we can gain, from the best sources of information to hand, matters in Kansuh, under Tung Fuh-siang and Prince Tuan, are not so alarming as have sometimes been represented. So far as gathered they seem to be settling down to a quiet life, and whatever may be their hatred of foreigners, there seems little likelihood of their making any serious attempt to stir up strife or make war. In the Diary of Events we have given some particulars, mainly from native sources, of the rebellion in Kuangsi. Not having received information from any foreign source we are unable to say what importance should be attached to these rumors.

IN our Diary of Events will be found the announcement of the death of Yung Lu, Grand Secretary and Councillor. At the death of Li Hung-chang we felt it easy to overlook defects and speak appreciatively of that statesman's courage, acuteness, energy and power. When a little more

than six months ago Liu Kun-y died we were able almost enthusiastically to speak of him as a wise statesman, a strong ruler, a man of honor, and a true patriot. Both these men served their country well, but we fear the same cannot be said of Yung Lu. The Empress-Dowager and her immediate *protégés* will mourn his loss, but the Emperor can hardly be expected to feel grieved, and practically China has lost little.

BUT whilst the death of Yung Lu does not involve much loss, it removes a prominent figure from the stage of the Chinese drama. Though more than suspected of complicity with the Boxer outrage, he was too powerful, too much in favor with the Empress Dowager, to permit of his punishment being demanded by the Allies. Since his restoration to power, after the return of the Court, he has exercised almost dictatorial power, and there was no one who dared oppose his will or attempt to thwart his purposes.

His grasping cupidity seems to have known no bounds, and he is said to have amassed several millions of taels since 1900. The very fact that such has been possible, speaks volumes as to the corruption of the Chinese government.

* * *

HIS removal may clarify, and it may complicate, matters. That one so powerful yet so unprincipled should be removed from power might seem to be an unmixed good. But in China it does not unnecessarily follow. Just what were his relations to Tung Fuh-siang and Prince Tuan, it is impossible to say with certainty, but there is abundant room for surmise. He doubtless realized, however, the futility of pitting China against the world, which he once doubtless thought possible and plausible. His demise gives new opportunity for scheming, as not a few are covetous of the positions of power which he occupied, and though Prince Ching occupies the office made vacant by the death of Yung Lu, he is a comparative weakling.

* * *

MEANWHILE the progress of Chang Chih-tung to Peking will be watched with keenest interest. His long experience, his high ideals, his reputation for incorruptibility and his desire for the welfare of the people, all combine to make us hope for great things from this great man, at a time when there is a great dearth of good men in the Imperial Council at Peking.

* * *

DR. HAYES has given a good *exposé* of the reasons which caused him to resign his position

as President of the Chinan college. As a Christian missionary it would have been impossible for him to do otherwise than as he did, and his example should be a stimulus to others who may be similarly situated. We believe that missionaries will gain more for the cause, in the long run, by a wise independence and a firm attitude, such as Dr. Hayes has assumed, towards all compromise. In all cases the missionary should be *sought after*, and under no circumstances seem to desire such situations. His true worth and real indispensableness will eventually be acknowledged and his influence for good will be vastly greater.

* * *

WE are glad to learn that the Executive Committee of the China Missionary Alliance is on the eve of sending to all the provincial branches forms of statistics. Suggestions are requested, so as to aid the Committee in finally settling on the most satisfactory form of tables. The intention is to secure the figures to the end of the present year. Along with these blanks, it is proposed to send other blanks similar to those sent out by the Correspondence Committee in 1900 and referred to by a correspondent in the *MARCH RECORDER*, p. 153. The design of these is to ascertain the geographical distribution of missionaries and the most needy fields.

* * *

THE Committee on Mandarin Romanization wish to state, in answer to many inquiries, that they expect to publish in the early summer tentative editions of a Primer, with a carefully pre-

pared introduction explaining the proposed *standard system*, and also an edition of the Gospel of *Mark* in the proposed *standard system*. This will enable interested parties to know what

is being done, and the Committee hope to secure their comments and criticisms before the time of their final meeting, which will likely be held in July or August of this year.

Missionary News.

Dr. Franson's Visit to Wenchow.

From March 4th to 8th we had a visit from Mr. F. Franson, founder and director of the Scandinavian China Alliance Mission. He had been travelling from station to station in Kwangtung, Kiangsi, and Chehkiang, holding meetings for Chinese and Europeans. Each evening from the 4th to the 7th services were held in the city chapel of the C. I. M., when Mr. Franson spoke both to the converted and unconverted, Mr. Soothill, of the Free Methodist Mission, interpreting on the first two occasions and Mr. Upward, of the C. I. M., afterwards. The chapel was well filled, despite the wet weather, and Mr. Franson's simple but powerful addresses were listened to with great attention. After each address, except one, those who were anxious to be saved, were asked to stand up and then to come to the front for an after-meeting; later almost all these professed to find forgiveness, and many gave thanks publicly for salvation received. In the day time smaller gatherings were held for the boys and girls of the C. I. M. schools and for women; and on Sunday morning and afternoon Mr. Franson preached to the ordinary C. I. M. congregation and to the afternoon women's meeting. Some twenty of the school girls, fifteen of the boys, and over 100 men and women from both missions have professed conversion. We are looking for an extension of the

revival to all the country stations, where, as in the city, numbers know the gospel and attend the services, but have never come to decision. Praise with us and pray.

EDWARD HUNT.

Japan's Christian Endeavor.

Japan's Christian Endeavor, as indicated to a visitor by the meetings of the Eleventh Annual Convention of Christian Endeavor for Japan at Kobe, by the union evangelistic campaign in connection with the Osaka Exhibition, and by personal interviews with many of the native Christian leaders, is certainly an intelligent and an energetic one. Japan as a whole has not adopted Christianity in the sense in which it has absolutely and unreservedly adopted Western education and customs. In fact there is apparent a decided effort to obtain all the fruits of Christian civilization without acknowledging or receiving their prime cause. But those who have received Christianity, as well as Western learning, are manifestly planning to show Japan's achievements in Christian culture and development quite as noteworthy as her progress in education and in industrial pursuits. It is not, by the way, in order now to talk of "Western learning" in Japan. The new education, both literary and technical, is no longer an imported article; it has become indigenous to the soil. One cannot

but be impressed also that the Japanese Christians have most of them well outgrown the notion that Christianity is a "Western religion," and are really making it their own—to be lived, to be extended, and to be developed by Japanese for Japanese. One could not help noticing the sense of responsibility which the Japanese Christians seem to have for the maintenance of their Christian work along whatever line, and more than that, the way in which they have fitted, and are fitting, themselves to be adequate to that responsibility. The value of giving the very highest training to those who are to be leaders in the native church, a value not yet practically recognized in much of the mission work in China, is there plainly shown in the case of such men as the Rev. T. Harada, president of the United Society of Christian Endeavor for Japan; Rev. N. Tamura, "the Moody of Japan," a powerful evangelist; and Rev. T. Osada, the accomplished and affable President of the Congregational Home Missionary Society for Japan. On the program and in the audience of the Endeavor Convention there were many of the preachers, scholars, statesmen, and successful men of business of new Japan. The president of the Kobe Local Union, Mr. Muramatsu, a wealthy business man, was the leader of the Welcome Meeting. Mr. Ebara, a member of the Japanese Parliament, gave an address at the second evening session, and another member, Mr. Tataishi, was a prominent figure at all the meetings. It was noticeable that in Japan, as in England and America Christian Endeavor, though originally a young people's society, is not thought unworthy of the best efforts of mature and cultured men.

As to the Convention itself it was fairly large and very representative. This latter fact was notice-

able and pleasing because, on account of the difficulties of intercommunication, it has been so difficult in China to secure any more than local representation and local enthusiasm for Christian Endeavor. But of the one hundred and eleven societies of Japan, representing eleven different denominations in all parts of the three islands and in Formosa, seventy societies had sent one or more delegates to the Convention. There were present, besides the Formosa delegate, others from outside of Japan as follows: two missionaries from India, one teacher from the Philippines, one from Shanghai, two foreigners and two Chinese from Foochow, one missionary from Ku-cheng returning to America, and two coming back from furlough to their work in China. This made the meeting of Thursday morning, under the lead of Dr. Pettee, an "East Asia Rally" in deed as well as in name, and the feeling of common sympathy in Christian Endeavor work, which was manifested between the workers in the great empires of India, China and Japan, gives promise of much mutual help in future in the Christian work of each of them.

The language of the Convention was, of course, largely Japanese, and it was not possible for the visitors to get much of the thought expressed in the addresses and discussions, but it was easy to appreciate the warmth of the welcome, the hearty enthusiasm of the members of the Convention, the spirit and energy of the societies represented by the many beautiful banners on the platform, the eager consecration of the 144 Endeavorers who climbed the hill back of Kobe for a sunrise prayer-meeting, and the definite thought and purpose which characterized the closing consecration meeting. The Juniors had their special service, and the part they took in the exercises

showed that many of them were in training to become strong workers for Christ and the church. The social features of the Convention, the Japanese lunch in the great play room of Miss Howe's kindergarten, and the musical entertainment after the awarding of the prize banner, added to the charm of the impression which the whole Convention left, and for the same reason, because they were planned by the Japanese themselves and were distinctly Japanese in character. The Convention arrangements as a whole were in the hands of the Japanese; most of the principal addresses were given by them, and, in fact, there was only one session—the East Asia Rally—in which foreigners generally took part at all. The entire success of the Convention seemed to be largely the outcome of Japanese initiative and Japanese executive ability.

The day after the Convention a little Christian Endeavor service in the Gospel Hall opposite the entrance of the Osaka Exhibition, gave us a view of one Christian endeavor in Japan which has immense possibilities and is already yielding remarkable results. For the five months of the Exhibition services are to be held in this hall by the different missions working in Japan. Each mission, with its missionaries and corps of native

workers, takes its turn for two weeks, and during that time conducts an all-day and every-day series of meetings. As soon as the crowds are sent away from one meeting where they have heard a strong, clear presentation of the Gospel, the doors are opened to a new throng, who soon fill the room for another service. The audience is not dismissed, however, until each one is given an opportunity to leave name and address upon a card, expressing a desire to know more about the Gospel. These cards are to be placed in the hands of those missionaries living nearest to the address given, and will form an introduction to the homes of the people, and an opening for an amount of personal Christian work which it is difficult to realize. In a recent two weeks' period the results of one mission's series of meetings was a list of 1,376 persons who wished to know more of the truth and a total attendance at services of 21,140. Visitors find the Osaka Industrial Exhibition a very remarkable indication of material progress, but the exhibition of progress in Christian work and of the development of a strong, self-reliant, capable native church was even more worth seeing and more encouraging for the future of Japan.

GEO. W. HINMAN.

Diary of Events in the Far East.

The Rebellion in Kuangsi.
March, 1903.

The *N.-C. Daily News*, correspondent says that "H. E. Wang Chih-ch'ün, Governor of Kuangsi, has sent a secret telegram to H. E. Yung Lu, Grand Secretary, stating that the irrepressibility of the rebels in his province is due to the ungovernable conduct of the Im-

perial troops commanded by Marshal Su. Whenever the Imperial and rebel forces meet, it is impossible to distinguish which is which, as they not only communicate their military secrets to each other, but openly exchange their arms and ammunition (and probably their uniforms too). He therefore asks that Marshal Su may be cashiered, and if

this is done, he undertakes to suppress the rebellion in two months."

Another Peking despatch states that Governor Wang Chih-ch'un, of Kuangsi, has been recently denounced to the Throne for the second time in three months. This second denunciation is signed by some thirty censors and officials of the Six Boards, who call Kuangsi their native province and strongly charge Governor Wang with incapability, arrogance and an inordinate love of boastful language. Another serious charge is that the discipline of the troops raised by himself is so loose that their ravages on the inhabitants have been worse and more ruthless than the most depraved bandits of the country. In consequence of this the ranks of malcontents are being daily increased and the enmity against the Imperial forces embittered beyond words.

April, 1903.

News has been received from Canton by the local mandarins to the effect that the sympathisers of the Kuangsi rebels in Kuangtung province, who muster very strong in Lien-chou, Hui-chou, and Ch'ing-chou, have secured a number of successes against the Imperial troops, especially in the last-named prefecture. The Imperialists are now cooped up in their fortified camps and dare not venture out of them for fear of being cut off by roving bands of rebels, and it also stated that the inferiority of the arms held by the troops has been responsible in a great measure for their defeats.

The southern native Press says that news has been received to the effect that the rebels have divided themselves into three principal divisions with the object of converging upon Kuei-lin, the provincial capital of Kuangsi, from as many points. In the meantime the rebels have almost completely cut off that city's communications with the rest of the world whilst all routes leading to Kuei-lin, through which food and other supplies could be obtained, are now in the hands of the rebels. The position of Kuei-lin may therefore be considered as critical

*Japanese and the Evacuation
of Manchuria.*

9th.—A telegram to the *N.-C. Daily News* says: "The excitement is growing among a section of the Japanese public because of the illusory character of the Russian evacuation of Manchuria. Two non-political Parties met at Tokio on the 8th instant and passed a resolution praying the British and Japanese governments to urge China to insist on the restoration of the reality of the executive power in Manchuria and open the three provinces to foreign trade."

The delay of Russia in handing over the port of Newchwang has exercised a disturbing effect; many well-to-do people in Newchwang and vicinity sending away their families.

The excitement has affected the Chinese merchants in Shanghai; telegrams having been received from Newchwang and Moukden advising them to stop all shipments to those ports, "as there is no doubt that the Russians are strenuously preparing for a speedy war with Japan."

April, 1903.

A Khan of Mongolia has arrived in Japan incognito on a visit to the Osaka Exhibition. His suite includes two sons of Prince Su and a son of H. E. Natung.

The Emperor of China has sent two hundred Orders of the Dragon for distribution among Japanese officers of the force that occupied Peking after the Boxer troubles, in recognition of their services in guarding the Imperial Palace.

10th.—The Emperor of Japan reviewed sixty-nine men-of-war here to-day. The British men-of-war *Glory* and *Blenheim*, the Russian *Askold*, the Italian *Calabria*, the German *Hansa*, and the French *Pascal* were in the foreign line.

At night the fleet was brilliantly illuminated.

The Emperor, in his message, praised the obvious progress of his fleet, and declared that the condition of the nations at present depends on the development of their navies. He urged his officers

and men to renew their exertions to consummate his wishes.

11th.—H. E. Yung Lu died at 7.30 a.m. to-day from alleged paralysis of the heart's functions. He had been ill for nearly three months of rheumatic fever and asthma.

22nd.—Decree appointing Prince Ching and Chū Hung-chi, President of the Ministry of Foreign Affairs, to act in conjunction with the Board of Revenue with reference to the establishment of a chief mint in Peking, where can be struck a uniform coinage for the empire to take the place of the numerous mints in the provinces, where each has a separate standard of weight, fineness, etc. As soon as the Peking mint has been started

and a sufficient quantity of coins has been struck, they will be distributed to the various provinces of the empire for circulation and may be used by the people to pay their taxes, Customs' duties, likin, etc. After this no coins other than those struck at the Peking mint will be permitted in the empire, and the severest punishments administered to those who disobey. The said Prince and Minister in conjunction with the Board of Revenue are commanded to lose no time in drawing up a report in regard to the above and await the Imperial instructions thereanent; they are not to be influenced by interested people but do their proper duty for the sake of the welfare of the empire.

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MARRIAGE.

At Mien-chow, Szechuen, March 12th,
ERNEST A. HAMILTON, and Miss IDA
MITCHELL, both of C. M. S.

BIRTH.

At Mien-chuh, Szechuen, March 24th,
the wife of W. SQUIBB, M.D., C. M. S.,
of a son, Robert Gowan Gillmor.

ARRIVALS.

At SHANGHAI:—

April 3rd, Mrs. W. E. SHEARER,
C. I. M. (returning), from England.

April 4th, Rev. F. J. BRADSHAW and
wife, A. B. M., West China (returning);
Rev. I. KUYKENDELL, C. and M. A.

April 13th, Rev. G. N. HUBBARD,
wife, and three children, A. B. C. F. M.,
Foochow (returning).

April 14th, Dr. D. CHRISTIE, wife and
four children, U. F. C. S., Moukden
(returning).

April 19th, Miss E. WARTMANN, C. I.
M., from Germany.

April 23rd, Rev. ALEX. KENNEDY,
wife and child, unconnected, Dong-ai
(returning).

DEPARTURES.

FROM SHANGHAI:—

March 28th, Miss I. W. RAMSEY and
Mrs. C. T. FISHE, C. I. M., for England.

April 12th, Miss LEFFINGWELL, C. I.
M., for America.

April 20th, Miss A. E. POMEROY, W.
M. S., for England; J. B. and Mrs.
BARNETT, J. C. and Mrs. PLATT and two
children, C. I. M., for Australia.

April 25th, G. DOMAY, C. I. M., for
Germany.

April 26th, Mrs. Dr. COUSLAND, E. P.
M., Swatow, and three children, for U. S.

April 27th, Rev. W. E. and Mrs.
SMITH, and three children, C. M. M.,
West China, for America.

